Jesuit-Krauss-McCormick Library
BL263 .N4
Nelson, Byron C. (Byron ChristophMAIN
After its kind : the first and last wo
3 9967 00079 7683

A KIND

The First and Last Word on Evolution

NELSON

AUGUSTANA THEOLOGICAL SEMINARY
SCRIPTURA SACRA
SOLA FIDE
ILLINOIS
Ex Libris

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-CBU-943

"After Its Kind"

The First and Last Word on Evolution

PRINTED
IN
U. S. A.

AUGUSTANA THEOLOGICAL
SEMINARY LIBRARY
ROCK ISLAND, ILLINOIS

"After Its Kind"

The First and Last Word on Evolution

By

Byron C. Nelson, Th. M.

PUBLISHED BY
AUGSBURG PUBLISHING HOUSE
MINNEAPOLIS

BL
263
.N4

Copyright, 1927
Augsburg Publishing House
Minneapolis, Minn.

TO MY WIFE

"For the invisible things of Him out of the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:20.

Preface

The pages of this book are the product of years of study of a Bible-lover who has gone through the fiery furnace of skepticism and came out firmly convinced of the scientific trustworthiness of the first chapter of the Book of Genesis. In this book are contained the conclusions of an examining and weighing of evidences and arguments for and against the theory of evolution which began when as a young man entering the University of Wisconsin the author's Christian faith was almost destroyed by the wave of evolutionary philosophy and pseudo-science that has swept over the universities and colleges of our land.

The incentive to write these pages was a desire to give to others the benefit of the author's personal experience. Having been fortunate or unfortunate enough to have been caught early in life in the maelstrom of religious uncertainty that catches so many in our day, due to the wide-spread discussion of evolution, and having been driven by a desire to know the truth, cost what it may, to follow every important evolutionary argument to its end, and then having finally concluded that nothing is so scientific as the Bible statement "after its kind," the author believed that a work on the subject of evolution by him might meet the needs of some others who were undergoing an experience like his.

The opportunity to prepare the material for this book came when the chance was given to write a thesis for the Degree of Master of Theology at Princeton Theological Seminary in 1925-26. For such a purpose as the author's nothing more could be desired than to have the

advice and suggestion of men of the intellectual calibre of those who are on the faculty of that institution.

The author has not counted for any advantage in the ensuing discussion on any "weight of authority." The orthodox Christian who hopes to uphold his side of the controversy by an appeal to "leading authorities" will likely find small comfort in the next twenty-five years. It is well known that the "weight of authority" is on the side of the evolutionists. The writer, however, cares little for "authority" in the present discussion. If one will not take the Bible as authority as well he might, neither should he take the say-so of any scientific man. The "scientific-authorities" are not to be relied on, as is plain from the fact that those who were the "authorities" in by-gone days said and taught things about the universe that modern "authorities" have disregarded. Who knows whether the "authorities" of one hundred or five hundred years hence will accept the *dicta* of present-day "authorities" or not?

Not being able to pretend to exercise any degree of authority over men's minds, and not believing it fair or wise to do so if he could, the writer of this book has sought to induce the reader to become his own authority. He has sought to get him to set aside every preconceived evolutionary interpretation with which his judgment may have been poisoned and to think clearly and consciously for himself. "Do one's own thinking" is the rule that should guide every mature lover of truth in dealing with this important matter of origins.

For all descriptions of actual physical conditions in the field of biology and geology the writer has chosen only such descriptions as should meet the approval of any avowed evolutionist, for they are taken either from works of prominent evolutionists themselves, or from works of

science in which the author has written without regard to the merits or demerits of the evolution theory, e. g. government reports or standard works on human anatomy, etc. No quotation is made from any person who is known to be an anti-evolutionist. The writer has sought to condemn evolution from the mouths of its friends.

The title of this book calls for some explanation. "The First Word on Evolution" is the decree of the Creator at the time the different "kinds" or species were created. "The Last Word on Evolution" is the statements of the laws of heredity brought to light by the recent discoveries of the Austrian Monk, Gregor Mendel. No believer in special creation can hold too high the hereditary doctrines of Mendelism.

Byron C. Nelson, Th. M.

Perth Amboy, N. J.
October, 1926.

CONTENTS

PAGE

Chapter One: Clearing the Ground 17
1. Meaning of "evolution"
2. Teaching of the Bible
3. Evolution ceased
4. Beginning of life assumed
5. How old is the world

Chapter Two: Their Strong Reasons 33
1. Classification
2. Comparative Anatomy
3. Embryology
4. Vestigial Organs
5. Geology
6. Geographical distribution

Chapter Three: Wanted—a Greater than Darwin.. 80
1. Lamarck's explanation abandoned
2. Darwin's explanation abandoned
3. DeVries' explanation abandoned
4. Nothing to offer

Chapter Four: Mendelism—The Last Word on Evolution 98

Chapter Five: Bridging the Gap 118
1. Filling it from the bones
   a. "Pithecanthropus"
   b. "Eoanthropus Dawsoni"
   c. "Homo Heidelbergensis"
   d. "Homo Neanderthalensis"
   e. The Man of Cro-magnon
2. Filling it otherwise

Conclusion 142

LIST OF ILLUSTRATIONS

FIG. PAGE

1—A natural species or "kind" 20
2—Fossil rhinoceros bones 31
3—Similarity of design in structure of living organisms 37
4—Similarity of design in structure of churches... 37
5—Fish embryo 43
6—Fossil palm leaf of the "Cretaceous Age" 54
7—Fossil hickory leaf of the "Pliocene Age" compared with a living hickory leaf 56
8—Fossil Japanese oak leaf of the "Lower Eocene Age" compared with a living form 57
9—Fossil walnut leaf of the "Cretaceous Age" compared with a living form 58
10—Fossil grape leaf of the "Cretaceous Age" compared with a living form 59
11—Fossil magnolia leaf of the "Cretaceous Age" compared with a living form 60
12—Fossil Ginko leaves from the "Jurassic Age" compared with living forms 61
13—Living star-fish 63
14—Fossil star-fish from the "Ordovician Age" ... 63
15—Strata upside-down for the theory of evolution 64
16—"Faults" in nature 66
17—Theoretical evolution of the wing of the bat ... 91
18—Gregor Mendel 99
19—Mendel's Law in Andalusian chickens 100
20—Mendel's Law in guinea-pigs 102
21—Mendel's Law in the Four o'Clock 104
22—Mendel's Law in garden peas 104
23—Mendel's Law in fruit-flies 105
24—Mendel's Law in chickens' combs 105
25—Varieties formed in guinea-pigs with two pairs of factors 108

26—Varieties formed in guinea-pigs with three pairs of factors 110
27—Varieties formed in fruit-flies with four pairs of factors 112
28—Concealed form coming to light according to Mendel's Law 114
29—Remains of the "Ape-Man of Java" 122
30—Remains of the "Piltdown Man" 124
31—Reconstruction of the "Piltdown Man" 127
32—The "Heidelberg" jaw 129
33—Profile of Marquis de Lafayette 131
34—The "Spy" skull with Lafayette's profile superimposed 131
35—The "Neanderthal" skull 131
36—Flat-head Indians 133
37—Art work of ancient men 135

Chapter I

CLEARING THE GROUND

IN order to bring the reader to a satisfactory understanding of the subject of evolution it is necessary to clear the ground of possible misunderstandings by a few definitions and explanations. Among the matters that should be considered are:

WHAT IS MEANT BY EVOLUTION

The word "evolution" has various usages. The growth which is observed when a kernel of corn is thrown into the soil and in due time brings forth a leafy stalk is not what is meant by "evolution," although the term evolution is sometimes used to describe it. The development that has been observed in the modern steam-ship from Fulton's side-wheeler on the Hudson to the giant trans-Atlantic liner is not what is meant by "evolution," although men speak of the evolution of the steam-ship, the printing-press, the automobile. Nor is "Darwinism" what is meant by "evolution," though the words are sometimes used synonymously. "Evolution," as the word is used in the wide spread discussion of the present day, denotes a process which has taken place entirely naturally, without the miraculous intervention of any Divine Being,[1] by which, from out of a single remote ancestor living in the

[1]The whole evolutionary *principle* breaks down when any interference from an outside source is admitted. If the supernatural is admitted in one place it cannot logically be excluded in another. If a creative act is admitted once it is thereby admitted in principle that creative acts may have occurred twice or fifty thousand times, and thus that all species may have been created by separate acts of divine volition.

waters of some distant sea, has come all the living things in the world today. It is a natural process which, if it ever took place, would enable all birds, fish, reptiles, mammals, apes and men to trace their ancestry back from all directions to a speck of protoplasm that somehow came into existence hundreds of millions of years ago. "Evolution" means a process by which man must trace his ancestry back to some ape form, then to some quadruped, thence to some reptile, thence to some amphibian, thence to some fish, thence to an invertebrate, thence to some single celled creature that lived in the slime of the sea. If "evolution" is a fact, then species have never been fixed and are not so now, but have been continually drifting over from one form into another since world history began. This, the commonly accepted meaning of the term, is the one which will be given it in the ensuing discussion.

THE FIRST WORD ON EVOLUTION

A correct understanding of what the Bible teaches regarding the origin of plants and animals is an exceedingly vital matter for those who would have an intelligent understanding of the doctrine of special creation. As will be seen in a later chapter, the most crude misconceptions of special creation prevail among evolutionists and are attributed by them to those who uphold the creation theory.

In chapter one of Genesis we read, "And God said, 'Let the earth put forth grass, the herb yielding seed, and the fruit tree yielding fruit *after its kind,* wherein is the seed thereof upon the earth,' and it was so. And the earth brought forth grass, the herb yielding seed and the fruit tree yielding fruit *after its kind* whose seed was in itself." (Gen. 1:11-12.) Concerning the animals that live in the water: whales, fish, oysters, crabs,—and those that fly, we read, "And God said, 'Let the waters swarm with swarms of living creatures, and let the birds fly above the earth in the open expanse of heaven.' And God created the great sea-monsters and every living creature that moveth, wherewith the waters swarmed, *after their*

kind and every winged bird *after its kind,* and it was so." (Gen. 1:20-21.) Concerning the animals that live on land we read, "And God said, 'Let the earth bring forth living creatures *after their kind,* cattle and living things and beasts of earth *after their kind,* the cattle *after their kind,* and everything that creepth on the ground *after its kind.'"* (Gen. 1:24-25.)

The Bible is not a text-book of science. In the first chapter of Genesis, however, because it is a matter of the greatest religious importance, the Bible speaks clearly and finally on a matter of biology. *After its kind* is the statement of a biological principle that no human observation has ever known to fail. The most ancient human records engraved on stone or painted on the walls of caves bear witness to the fact that horses have ever been horses, dogs have ever been dogs, pigeons have ever been pigeons, elephants have ever been elephants. The most desperate and subtle efforts of man in modern times have been unable to alter this divine decree.

The Bible teaches that from the beginning there have been a large number of types of living things, man included, which were so created as to remain true to their particular type throughout all generations. These types or kinds may be fittingly described as *species.* But here a word of caution is necessary. Among biologists there has never been any agreement as to what a species is. It has been generally considered that any particular form of plant or animal that possesses marked characteristics of its own and breeds true to form is a species. For example, the fox-terrier is called a species, because it is able to produce offspring like itself. The dachshund, the collie, the police-dog are called species, because they are able to produce their own particular forms. In this way the human race has been divided up into several species according to the shape of the head, the color of the skin, the slant of the eye. But such species are not what the Bible means by the word "kind." The Bible does not mean to say that every distinct form of plant or animal men see about them came from the hand of the Creator in just the form in which it is beheld. It is not the

several types of dogs: fox-terrier, dachshund, collie, that were created to remain the same forever, but the one natural species, *dog*. The "kinds" of Genesis refer not to the "systematic" species identified by men, but to those natural species of which the world is full, which have power to vary within themselves in such a way that the

Fig. 1. The Biblical concept of a species. Two dogs were created out of which all the known varieties have come. The decree "after its kind" set the bounds of their habitation. Within set limits great variation, according to Mendel's Law, may occur, and varieties of dogs new and strange to man may be produced. Yet they are still *dog*. Outside the limits variation cannot go. Not all the varieties of the dog species are presented here. If these varieties were found in the fossil state they would be called, in the interest of evolution, distinct species.

members of the species are not all exactly alike, but which, nevertheless, cannot go out of the bounds that the Creator set. (See Fig. 1.)

In order to make the matter perfectly clear the natural species *man* may be taken as an example. It was *man* that was created, not the Negro, the Chinese, the European. Two human beings whom the Bible knows as Adam and Eve were created, out of whom by natural descent and variation have come all the varieties of men that are on the face of the earth. All races of men, regardless of color or size, are one natural species. They all think alike, feel alike, are alike in physical structure, readily intermarry, and are capable of reproducing others of the same character. All races are descended from two common ancestors who came full-formed from the hand of the Creator.

The creative acts as they concern the lower forms of life are shrouded in obscurity. Whether, as in the case of man, each natural species of the lower animals was started in a single pair we do not know. From the analogy of the human species such was very probably the case. A single pair of *dogs* likely was created, from which have come all the 40 or 50 varieties which can be seen in any large dog show, ranging from the tiny Poodle up to the great Dane, with the long line of shapes and sizes in between.

While the Bible allows that new *varieties* may have arisen since the creative days, it denies that any new *species* have arisen, using the term species to denote natural rather than systematic species. It permits of the view that many new and strange varieties of the kind *pigeon* have arisen through the efforts of pigeon fanciers, but it denies that any of these pigeons is anything but a pigeon or that it may ever produce among its offspring anything that is not a pigeon. The lover of the Bible who would come to a clear understanding of the evolutionary problem and to a firm faith in the Bible doctrine of creation must learn to distinguish between a natural species and the many varieties or sub-species in which God has ordained that natural species may appear.

Only in comparatively few cases do men know exactly what the limits of a natural species are. That there is a limit is the clear teaching of the first chapter of Genesis,

but just what forms of life now living are comprised in certain natural species is not definitely known. It is known pretty accurately what the limit of the *horse* species is: that it does not include the ass, since the cross between the horse and the *ass* is a sterile animal.[2] The limits of the natural species *dog* is more definitely known. It includes not only the large variety of domestic animals that we know as dogs, but the jackal, the wolf, and the coyote as well. It does not include the *fox* which is another natural species. All forms of *dog* are capable of cross-breeding and producing fertile offspring.

The test of a natural species that the first chapter of Genesis would seem to imply is the ability to intermingle sexually and produce a generally similar type. This is also a very scientific test according to the definition of a species adopted by the foremost living scientific student of heredity, Bateson: a species is a group of organisms with marked characteristics in common and freely interbreeding. When the test of cross-breeding is applied to the large *cat* family, that which ordinary observation as to outward appearance, internal structure, and habits indicate, namely, that all cats from the ordinary domestic cat up through the fifty known varieties of the Felidae to the lion, are all one natural species, is strongly substantiated. Over fifty different cats have been observed and identified throughout the world. There is, however, no definite break of any kind anywhere between them. From the house-cat, the "tiger-in-the-house" as he is sometimes called, up through the angora, small wild-cats, lynx, ocelots, jaguars, cougars, leopards, tigers, and lions there is a steady gradation in size. Furthermore there is no definite distinction in color anywhere present. The stripes of the tiger are often seen in the domestic cat and the pure black or pure white of the domestic cat are known to exist also in the tiger and lion. All cats, large and small, catch their prey exactly alike. These facts, coupled with the fact that the domestic cat, when it runs wild in

[2]"Sterile" is the term used to denote the fact that a living organism is unable to bear offspring. Its opposite is "fertile."

lands where the smaller wild-cats and bob-cats exist, crosses readily with its wilder fellows and produces normal litters of kittens, indicate very close relationship. Midway up the scale in size of cats, the same crossing takes place. There is a large and beautiful creature in the Zoological Gardens of Madison, Wisconsin, which is a cross between a jaguar and a leopard. Several instances of healthy litters of kittens are known to have been produced by crossings of lions and tigers.[3] It is natural, then, to conclude that all the "cats" throughout the world are one natural species, descended from one common pair. In such case it was not each separate variety which was created, but a single pair capable of producing the large variety of cats the world possesses.

The world contains forty well known and distinct varieties of *cattle*. They include the domestic breeds like the Hereford, Angus, Jersey, and the less tame breeds like the Bison, Gayal, Yak, Zebu. Possessing as all these animals do essentially the same physical characteristics, and crossing freely with one another under human influence, it is likely that two of a cattle species were originally created from which the forty varieties have come. The twenty known varieties of wild and tame hogs of the world in all probability constitute a natural species *pig* that had its origin also in a single created pair.

Within the last quarter of a century the study of certain laws of variation and heredity discovered in 1865 and lost and rediscovered again in 1900 has produced knowledge of facts of tremendous value to those who accept the doctrine of special creations. These laws are known as Mendel's Laws. They will be considered in some detail in a later chapter. Suffice it to say here that the discovery of which we speak gives a clear and remarkably satisfactory view of the manner in which such formations of new varieties out of a common pair as has been suggested could have taken place.

In concluding the discussion of what the Bible teaches it might be said that if the reader would picture to him-

[3]See Jardine *Naturalist's Library*. Also Mivart, *The Cat*.

self a vast number of circles (Fig. 1), and would label each circle with names such as man, dog, cat, pigeon, sheep, and would understand that within each of these circles each species that he has named has varied by interbreeding and produced many forms, yet with never the power to vary so much as to go outside of the circle into the production of a new creature incapable of crossing back again with any of its fellows, and will say "Thus it has been from the beginning," the reader will have a clear, correct, and satisfactory conception of the teaching of the first chapter of Genesis regarding the biological history of animals and plants.

IS EVOLUTION GOING ON?

Closely allied with the foregoing discussion is the proposition that evolution is going on at the present time. It is not uncommon to hear some evolutionary doctrinaire say, "The world should believe in evolution because evolution is taking place before our very eyes." To substantiate such a statement reference is often made to the many new varieties of plants that have been given to the world by Luther Burbank and other plant and animal breeders. A common example cited to uphold the statement that evolution is in progress at the present time is the many forms of pigeons that have been produced under domestic breeding. These forms, e.g. Puffer, Fantail, Nun, Tumbler, are pointed to as new species.

But are they new species? Assuredly not. They are only such varieties or sub-species of pigeons as the Creator ordained that the natural species *pigeon* might have. Burbank has produced beautiful new daisy forms. They are, however, in the words of the prominent English evolutionist, Bateson, "no new creation." They are still daisies, still belonging to the "kind" that was a daisy in the beginning. The above mentioned president of the British Association for the Advancement of Science, Bateson, makes the following admission: "Though we must hold to our faith in the evolution of species there is little evidence as to how it came about, and *no clear*

proof that the process is continuing in any considerable degree at the present time."[4]

Because many evolutionists realize that new varieties are never new species, but new forms of old species, when asked for proof that evolution is taking place, they answer that the evolutionary process has been and is so slow a one that it cannot be observed. This, obviously, is a safe reply to make, for what is going on too slowly to be seen can hardly be proved not to be going on. On the other hand, however, what cannot be observed to be taking place likely is not taking place.

HOW DID LIFE ORIGINATE?

The smallest bit of living matter is the cell. Many different creatures exist which are composed of only a single cell. The bacteria which cause diseases, the yeasts and bread-molds, are of this class. It was believed at the time the evolution theory first gained prominence in modern times that a cell, the simplest living organism, was composed of nothing but slime of some common, liquid material. Then, however, within the cell-matter, by the use of the microscope, was discovered the nucleus, which was found to be a vital part of the life of the cell, controlling the reproduction of its species. Presently the structure of the cell was found to be still more complex, for there was discovered within the nucleus vitally important structures called the chromosomes. The end was not yet, however. Inside of the chromosomes have been discovered what are called the chromomeres, and there is no doubt but higher powered microscopes will reveal still smaller vital structures. The wonder of a cell is apparent when it is realized that out of it comes a frog, or a chick, a guinea-pig with white hair, or a guinea-pig with black hair. No expensive watch can begin to compare with a single cell for complexity of structure. A cell has been described as "a little universe, formed of a host of self-propagating organisms, inconceivably minute and numerous as the

[4]*Science,* September 4, 1914.

stars of heaven."[5] The material of the cell cannot be analyzed. It baffles all attempts to take it apart or put it together, for as soon as such things are attempted the life within it flees and only such dead material as might be swept up off the floor remains.

The coming into existence of one of these bits of life with which the evolutionary process might begin must be explained by evolutionists. When the theory first gained prominence those who upheld it had no trouble with the problem of the origin of that first living form of life. When asked how it originated the answer was "by spontaneous generation." Life simply arose out of dead matter spontaneously. When asked if there was any evidence that life could or did originate in this manner, the first evolutionists pointed to the well known fact that in pools of clear water deposited by rain myriads of minute living organisms soon appeared, and also to the fact that in a decaying carcass tiny maggots quickly made their appearance. These were said to be formed spontaneously out of dead matter.

For almost a generation this evidence of how the first living things originated was considered highly satisfactory to the evolutionists. In 1846, however, Pasteur performed those famous experiments that forever destroyed this evidence of spontaneous generation. The way for Pasteur had been paved by a man named Redi, who had the correct idea that the maggots in carcasses were produced by flies laying their eggs in the dead flesh. By screening off the flies he had prevented any maggots from appearing. It was Pasteur, however, who demonstrated that the smaller forms of life, the bacteria, also did not originate by themselves out of dead matter, but came from other bacteria that already existed. By thoroughly sterilizing certain food substance and then preventing any of the bacteria that fly in the air from coming into contact with it, he found that it could be kept for years fresh and wholesome and free from those forms of life that produce decay, whereas other bits of food sub-

---

[5]Conklin, *Heredity and Environment,* page 187.

stances kept in the same conditions but exposed to germs already existing soon became infested with living things. The long accepted "evidence" of spontaneous generation was destroyed by the knowledge that all living things can and do come naturally only from other living things.

With the work of Pasteur the idea of spontaneous generation as an explanation of the origin of life was abandoned as a thing that could be scientifically demonstrated. Other evolutionists, therefore, offered as a solution of the problem the theory that the first bit of life came to this earth from some other planet, carried on a bit of star-dust. This solution met with no approval, for it was obviously only shoving the problem farther away without solving it. The question still remains unanswered, and the prospects are that it will ever remain so. "This mystery may, indeed, be forever beyond human understanding."[6]

By all consistent evolutionists, however, the origin of life by spontaneous generation or by transference from some other planet to this earth is held as an act of faith. Not thus to hold it necessitates admitting the supernatural into the evolutionary process. Such an admission, however, consistent evolutionists are totally unwilling to allow, for if it be granted that God made the first cell, it cannot well be denied that he may and could and very likely did create other species by distinct creative acts, as the Bible sets forth.

Haeckel said, "The origin of the first monera (living cell) by spontaneous generation appears to us a necessary event in the process of the development of the earth. We admit that this process, as long as it is not directly observed or repeated by experiment, remains pure hypothesis. But I must say again that this hypothesis *is indispensable for the consistent, non-miraculous history of creation.*[7]

Many evolutionists, like Darwin, are willing to acknowledge their inconsistency and say that God inter-

[6]Vernon Kellogg, *World's Work,* March, 1926.
[7]*History of Creation,* page 348.

vened at the very beginning to bring life into existence. Darwin said, "I imagine that probably all organic beings which ever lived on this earth descended from some primitive form which was first called into life by the Creator."

Still other evolutionists, and these are in the majority, simply and conveniently avoid the question entirely. Without attempting to explain, they assume the first living form to have come into existence somehow, and then attempt to show how the evolution process went on from that point. They proceed to build in the air, as it were. The reader should clearly realize this weakness in the theory which men would put in place of the Bible doctrine of creation.

HOW OLD IS THE WORLD?

To start with a bit of protoplasm, which came into existence "somehow," and to evolve from it by the gradual, non-miraculous process which is supposed to have gone on all the forms of life we see about us requires time, much time. More, if possible, than the evolutionist needs imagination and faith, he needs time. Evolutionists have variously estimated that from three hundred million to a billion years have been required for the process of evolution to make the present world of plants and animals after the first life-cell originated. Many persons are puzzled as to the basis upon which these great figures rest. What grounds, if any, are there, they ask, for the notion that the world is millions of years old?

The evolutionist claims to have a solid foundation for his statement that the immense periods of time which his theory requires have elapsed since the beginning of life upon the globe. Since it is a matter very vital to the theory, it is well to consider just what that "solid foundation" is.

It is a well known fact that over the surface of the whole earth along river banks, on mountain sides, in railroad cuts, may be seen layers of earth of varying physical compositions deposited horizontally, evidently by the ac-

tion of water. Some of these deposits are but a few feet in thickness. Some of them are many hundreds of feet in thickness. In some regions, mountainous ones especially, these layers have slid, either when still soft or after they have hardened into rock, so that they are no longer horizontal but at an angle or even very much folded. Furthermore, there are found buried in many of these earth-layers, often at depths of hundreds of feet, the fossilized remains of once living plants and animals. These conditions must be accounted for.

The modern evolutionary geologist accounts for them by saying that the continents have been lowered again and again below the level of the sea so that the waters of the ocean have intruded upon the surface of the land and in so doing have made the vast fossil-containing earth-deposits mentioned above.[8] Furthermore, says the evolutionist, all this has gone on uniformly, as slowly and gradually as the intrusion of the sea upon the surfaces of the continents is now taking place. All changes have occurred slowly and gradually. It is a cornerstone of evolutionary thought that nature has never acted in a hurry. This assumption as to the manner in which all past changes in the earth have been made and all geological work done is called the "doctrine of uniformity." This doctrine was invented by the founder of modern evolutionary geology, Lyell, about 1850.

If, therefore, as is said, all the earth strata have been deposited in the slow manner described, it is a necessary conclusion that the earth itself bears infallible witness to the immense ages of the past. However, the question arises, is it certain that nature has never acted in a hurry, that changes of water and land levels have never taken place quickly? Is the evolutionary assumption of "uni-

---

[8]Until very recent years evolutionists explained the ability of the continents to rise and fall fifteen or twenty times by the statement that the earth's interior is in a soft, molten state. At present, however, all prominent physicists agree that the earth has a solid core composed of metallic and stony material, and its interior never was in a molten condition. (See *Smithsonian Institute Report,* 1925, pages 241-260.)

formity" the only possible assumption? The question can only be answered in the negative. The forces of nature *may* have been caused to work with great suddenness and violence.

The believer in the Bible does not, for he needs not, disagree with the evolutionist that the great horizontal fossil-bearing earth-deposits over the surfaces of the globe have been made by water, great volumes of water, and most probably great volumes of sea-water. The Bible tells him of a great Deluge which occurred in ancient times by which everything in whose nostrils was the breath of life perished, when the "fountains of the great deep (ocean) were broken up and the windows of heaven were opened."[9] It further tells him that at that time "the earth that then was, being overflowed with water, perished."[10] The words "the fountains of the great deep were broken up" can only refer to some action of nature caused by God by which the waters of the ocean were poured upon the continents, to flow back and forth, stirring up the earth soils until millions of tons were suspended in the water, destroying the old face of the earth, and burying vast numbers of sea and land animals and plants in the sediment which settled to the bottom whenever the waters rested. The only place where the believer needs to and does differ with the evolutionist is as to the manner in which the waters came upon the land, whether it was again and again, slowly and uniformly, during the course of millions of years, or whether it was just once and that time suddenly and violently, within the space of time which the Biblical record allots to the Noachian Deluge. For the evolutionist, who cannot consistently allow any interference in the natural run of things from any outside supernatural Power such as God, the intrusions of the sea-waters upon the land must have taken place slowly. For the believer, however, whose heart is made glad by all statements and evidences of a living God who can and does, whenever occasion demands, interfere in the orderly process of nature, the intrusion of the

[9]Genesis 7:11.
[10]2 Peter 3:6.

By permission of the American Museum of Natural History.

Fig. 2. A sample of burial conditions of fossils common the world over. The above fossil mass is part of a horizontal layer extending through the east butte, Agate Springs, Nebraska. In this slab of stone 5½ ft. wide and 8 ft. long, from which part of the rock has been carefully removed to expose the bones, are contained 21 skulls and parts of skeletons of an extinct rhinoceros. The bones are from young and old, and there is a slight mixture of bones from other creatures. No explanation is more natural than that these animals were drifted together in a dead mass until they were buried in sediment which the waters stirred up.

waters may have occurred quickly. Since the making of the fossiliferous deposits of the earth's surface by the action of water may be explained on the basis of a universal flood such as the Scriptures record, there is no grounds for a necessary belief that millions of years were required for their making. Consequently there is no solid grounds for a belief in the immense geological epochs which have the fossil-bearing strata of earth as their basis.

SUMMARY

By "evolution" is meant the non-miraculous origin and development of the present world of plants and animals out of a single-celled ancestor.

The Bible teaches that natural species have been the same from the beginning, but that there has been a wide variation within each of them.

The production of new varieties or sub-species within natural species is no justification for the statement that evolution is going on at the present time.

The origin of the first living cell out of which all living things are said to have evolved must, by the evolutionist, be inconsistently attributed to a supernatural act of God, or be assumed, without proof, to have taken place by "spontaneous generation."

The hundreds of millions of years required to produce the present world of plants and animals by evolution have as their basis the unwarranted assumption that the fossil-bearing strata could have been deposited only by natural forces working always in a quiet, uniform manner.

Chapter II

THEIR STRONG REASONS

THE ground having been cleared somewhat by the foregoing remarks, the reader is invited to proceed to an examination of those "proofs" and "evidences" of evolution that are said to be overwhelming when once they are frankly considered. Each proof will be presented just as fairly as possible. Errors in statements of fact or interpretation will then be pointed out, and the reader left to judge for himself as to whether the proofs offered are as impressive as many have been led to believe.

THE "PROOF" FROM CLASSIFICATION

This proof is taken first, because it is usually so considered in books that are written to advance the theory. The evolutionist looks about the world of living organisms and observes that some organisms are very simple of structure and some are very complex. It occurs to him that it is possible to arrange or classify these organisms in a fairly graded system from the most simple to the most complex, or, as the evolutionist would say, from the "lowest" to the "highest." He therefore proceeds to make an arrangement or classification of all these living things. He begins with the simplest form, some single-celled animal like the *amoeba*. Next to it, or "above" it, he places some simple invertebrate like the *hydra*. Next to, or above that he places a "higher" invertebrate like the *star-fish*. Next to, or above that he places the simplest form of vertebrate, like the *amphioxus*. Next to that a fish. Above that an amphibian. Next to that a quadruped. Above that one of the lower apes.

Above that one of the higher apes, and above that *man*. When he is done arranging these creatures, he has a graded system from the simplest living forms to the most complex. Then he turns to the creationist and says, "Here is a proof of evolution."

The reader has no doubt already seen the ridiculous absurdity of this mode of reasoning. He has also seen the subtility of it. Absurd as this proof is, because it assumes the thing to be proved, it nevertheless has deceived thousands. We know that old shoes have never evolved. Yet by the above mode of reasoning we could prove that old shoes have evolved, merely by collecting samples of every known kind, and, starting with the smallest and simplest doll's slippers, grade them up in a series through baby's shoes, little brother's shoes, big brother's shoes, mama's shoes, grandma's shoes, daddy's low shoes, daddy's high shoes, ending with daddy's high-boots. Taking every kind of shoes known wooden shoes, sandals, rubber shoes, Chinese shoes, we could grade them all so as to fit them into a tree as the evolutionists do with creatures they wish to "prove" have evolved, showing how the wooden shoes branched off millions of years ago low down the stem, how the patent-leather oxfords branched off higher up on the other side, and thus we could "prove," without a shadow of doubt, that no shoe was ever made as it is, but has come into its present state by evolution. We might "prove" the evolution of the White House by starting with the "lowest" form of house—the grass hut of the savage, placing next in succession all the "higher" houses known, and ending finally with the White House.

The well known evolutionist of Columbia University, T. H. Morgan, in his book *A Critique of the Theory of Evolution* admits that the proof from classification is in fact no real proof at all. He says[11] that when the fallacy of the argument is pointed out to pupils of his who believe in evolution they are resentful.

As far, therefore, as the proof from classification is

[11]Page 9.

concerned evolution is not established. It merely begs the question. All creatures whether simple or complex may have come into existence at one time, or even the most complex first.

THE "PROOF" FROM COMPARATIVE ANATOMY

This second proof is based on the facts that come to light through a study and comparison of the physical structures of unrelated species. It will be presented and considered in three parts.

(1) The proof from comparative anatomy of adult organisms. The student of anatomy studies carefully the skeleton, the muscles, the nerves of one creature, for example, the cat. Then he goes to another species, for example, the dog, and studies the bones, muscles, nerves, of this species and compares them with the same structures in the cat. From the dog the student goes to the monkey and examines very carefully the structures he finds there and compares them with the same structures in the dog. From the monkey the student proceeds to man and observes carefully the structure of the human skeleton, muscles, nerves, and compares them with what he has already found in the monkey, the dog, and the cat. As he does so it becomes apparent to him that there is a certain similarity of structure underlying them all. The skeletons have all a general similarity in plan. The nerves are alike in design. The muscles are alike.

The student goes to the head of the horse. He finds there certain muscles, some used for twitching the skin of the forehead, some used for moving the ears. He comes back to the head of man. He finds there muscles that correspond to those in a horse. The muscles by which the horse can move his ears well correspond to those by which the man can move his ears poorly. The muscles by which the horse can vigorously twitch the skin of his forehead correspond closely to those by which man slightly moves his scalp. The design or plan of structure of the head muscles of both unrelated creatures, horse and man, are similar.

Thus the student of comparative anatomy goes the

whole round of living things, from those that live in the air to those that live in the sea, and he finds the same general plan underlying the structures of vast numbers of them.

Seeing this similarity of pattern or design between so large a number of living things, if the student is an evolutionist, he says to the creationist, "How can you account for this similarity between so many creatures except on the basis of evolution, except on the basis that one living organism grew out of another, or that all had a common ancestor?" If the creationist is not able to see how it could be otherwise, he becomes an evolutionist, or remains a bewildered creationist. It is the fact of a general similarity between the structures of many animals, together with the suggestion that this similarity is only to be accounted for on the basis of a common evolutionary descent, that constitutes what is said to be one of the strongest proofs of evolution.

Perhaps the reader, if he has never been over this ground, is considerably worried by this "proof." It may seem as overwhelming to him as it has to thousands of misguided young Christians in the colleges and universities where the evolutionary theory is taught. As this sort of evidence is presented in great detail by those who have studied comparative anatomy, and numerous minute likenesses of plan or pattern between creatures pointed out, it often takes greater stubbornness of faith in the Bible, and greater analyzing powers than many young Christians possess, to discern the grave error this "evidence" contains. The reader is therefore invited to proceed until the mask is pulled off this argument and the little trick in it revealed.

The criticism of this "proof" does not consist in denying the similarity in plan or structure that comparative anatomy reveals. The likenesses can be admitted in as great detail as the evolutionists care to have them asserted. *The criticism of this argument from comparative anatomy from the creation point of view consists in admitting the similarity of structure, but in denying the interpretation put upon it, and offering instead an-*

other interpretation equally as reasonable and perfectly in harmony with the doctrine of special creation.

Similarity of plan, pattern, or design may well be a proof of creation. To impress upon himself this fact the reader is asked to call up in his mind a large number of church buildings of various sizes and shapes, none of which are exactly alike, but in all of which there is a general similarity of design. (Fig. 4.) Each may have a tower or steeple. Each may have a large front door. Each may have similar rows of windows. Inside is the

Fig. 3. 4. *Above*, from left to right, are corresponding parts of four widely differing species: A. wing of bat, B. fore-foot of turtle, C. fore-foot of frog, D. hand of man, all built with modifications on the same general plan. This similarity in structure is supposed to prove the evolution of these species from a common ancestral form. *Below* are four churches built with modifications on the same general plan. Since these churches did not evolve, similarity of design can not of itself be said to prove evolution. Similarities in animal structures may be looked upon as evidence of a common plan in the mind of the Creator.

same seating arrangement. Galleries, similar, yet not identical, are found in them all. Seeing this similarity of plan in all these various churches, would any man be so foolish as to contend because of it that the churches evolved from one another or from a common ancestor? Hardly. They were each made separately. They may well have been planned and constructed by one architect at one and the same time. Similarity in design in the case of churches

does not prove their evolution. Nor does similarity of design prove evolution in the case of living organisms. The two cases are identical as far as the reasoning in the case is concerned. Similarity in itself proves evolution no more than it proves creation. To the believer in the Bible the similarity in plan of structure between living organisms merely establishes the fact that there was one Great Architect, or Creator, who, when He was about to build many of His species, had in mind one plan or pattern, and this He used for as many creatures as possible with such modifications of the general plan as were necessary for different conditions of existence. (See Fig. 3, 4.)

Granting there was a special Creator such as the Bible portrays, that Creator might have made His creatures all on a different plan. He might readily have created the dog with four legs, the horse with five, the cow with six, the elephant with ten. He might have shown His ingenuity by making man with three legs and nineteen arms. He might have so constructed sheep that the species might have its nostrils in its back and its ears on its legs. He might have put one kind of nerves or digestive system in man and a totally different system in all of the apes. Is there any reason why he would not do so? Yes. Since all creatures were to live on the same earth under similar conditions, breathing the same kind of air, drinking the same kind of water, eating the same kind of food,—it seems reasonable that a Creator would have conceived of one good and excellent plan for all creatures to be constructed upon, the crown of His creation as well as the dumb brutes over which man was to rule, and then modified this plan for variety sake when modification was wise or necessary. The common plan observable in all creatures may with as good grounds point to one great, economical, and wise Creator as to any evolutionary process.

(2) The proof from blood-tests. It is in connection with the proof of evolution from comparative anatomy that the much talked of "evidence from blood-tests"

should be considered, since it is nothing but the proof from comparative anatomy in another guise.

As a by-product of the scientific investigations that led to the discovery of vaccination there was found a test for human blood, a discovery of far reaching importance in criminal investigations. A liquid called an anti-human serum was made, which, when mixed with human blood, causes a heavy, white precipitate to be formed. This precipitate is not formed when the anti-human serum is mixed with the blood of a chicken or a rabbit, creatures low in the theoretical scale of evolution. Thus this liquid or anti-serum is a fairly reliable test for human blood.

When the test is applied to those creatures closest to man in general similarity: the lemur, the monkey, the gibbon, the orang-utan, the gorilla, the chimpanzee, a white precipitate is formed, slightest in the case of the lemurs, and heaviest in the case of the chimpanzee. This similarity in the structure of man and the apes "proves," we are told, man's evolution from the apes, and most especially from the chimpanzee.

Here, in a new and subtle garb, is the argument from comparative anatomy: namely, that similarity proves evolution. As we have just seen, similarity in pattern of skeleton, or of muscles, or of nerves points the creationist to One Great Architect. Similarity in the chemical structure of the blood of any two or more distinct species can do no more than point to a unity of plan of blood structure in the mind of the Creator.

According to the logic of the argument from blood-tests the cotton-gin, the long range gun, the locomotive, and the automobile can be proved to have evolved from one another or from a common iron ancestor, for they are all made up of iron of varying degrees of hardness. Chemical or other tests would reveal a similarity, and thus their evolution would be "proved"!

If close similarity in blood structure proves the evolution of certain animals from one another, what must the evolutionist conclude from the established fact that the chemical substance called thyroxin—the active prin-

ciple of the thyroid gland—has precisely the same composition in sheep as in man and as far as we know in all other animals with a thyroid? If similarity proves evolution, what does identity argue?

The evidence of blood-tests is a farce in more ways than in the matter of interpretation. Blood-tests of the nature of those applied to human blood have been applied also to the blood of many of the lower forms of life. Other serums beside anti-human serums have been made and with them the relationships of the lower forms to one another sought. Some interesting jokes have been played on the evolutionists by the results obtained, for it has been very inconveniently found that the ostrich and the parrot give exactly the same blood-test and so must be closely related, though everyone knows they are as different as two birds can possibly be. It has also been inconveniently found that the ox, the sheep and the baboon are closely related since the results of their blood-tests are so much alike. Not only that, but the tiger and the whale are close of kin, for their test results are very similar! These facts, however, are not ordinarily revealed by the evolutionists. Nor do they say, when they are presenting the wonderful "evidence" from blood-tests, that the blood of the chimpanzee is not merely similar to human blood, but is in fact more human than human blood, for while the blood of the gorilla, orang-utan, are below man in the amount of white precipitate, the blood of the chimpanzee is way above that of man.[12] Nor do they reveal the fact that all men do not react in exactly the same way to the same blood-tests, but give different amounts of precipitate.

(3) The proof from comparative embryology. It is in association with the proof from comparative anatomy

---

[12]Having man's blood as the standard with 100 per cent precipitation, the blood of the chimpanzee shows 130 per cent precipitation. For a summary of the relationships established by blood-test the reader is referred to an excellent resume of the experiments performed by Friedenthal, Ulenhuth, and Nuttall in the *Bankruptcy of Evolution,* by Morton, pages 185-192.

that one phase of the so-called proof from embryology ought also to be considered.

Just as the student of comparative anatomy has made a comparison of the structures: skeleton, muscles, nerves, of many adult forms of life, and found them to reveal a common plan, so the student of comparative embryology has made a comparison of the modes of development of the various embryos and found there also a common plan.

Each individual organism, whether very simple or very complex, begins its existence as a single cell. That one cell divides to form two cells. Each of these two cells divides to form four cells. These again divide to form eight, then sixteen, then thirty-two and so on up until the adult form is complete. All species, from man down to the simplest invertebrates, thus begin as single cells smaller than the head of a pin and similarly increase by division and growth and redivision and growth. As the masses of tiny embryonic cells grow in size, the embryos of all species form what is called a "blastula," which, though it is not necessary to describe, may be said to be roughly similar in all embryos. The "blastula" is followed in the course of development by a formation called the "gastrula," which is also a parallel stage in most embryonic developments. After the "gastrula" stage has been passed, a faint streak appears in the masses of embryonic cells, and this streak, somewhat similar in all embryos, marks the beginning of the spinal column. As development continues similar foldings appear along each side of the "primitive streak." These foldings in dogs, cats, monkeys and men mark the faint beginnings of the parts of the ears, jaws, and throat. In fish embryos they mark the faint beginnings of the gills.[13] The foldings are parallel in all vertebrate embryos.

[13]In the human embryo, as well as the embryos of the dogs, cats, etc., these parallel foldings are said to be "gills," and are said to prove man's descent from the fish. This matter will be discussed more fully in the section on embryology. The foldings and the creases between them cannot reasonably be considered gills because they are not gills and never become gills. In man the folds become ears, jaw, and neck. Even in the fish embryo they are not gills. They merely *become* gills.

This similarity in development is pointed to by the evolutionist as a "proof" of evolution. It has been pointed out, however, that all similarity, since it reveals a common plan or design, points to a common Planner or Designer, i. e. God, the Creator.

In discussing this proof from comparative embryology the similarity in the forms of embryonic development has been granted without argument. However, if one cared to attack the "proof" from this point of view he would have ample grounds for doing so. Most embryologists see little if any similarity in development. Professor Bateson, speaking of the argument from comparative embryology, said "Silence is the safer course."[14]

THE "PROOF" FROM EMBRYOLOGY

This proof consists essentially in the so-called fact that each embryo in its development from a single cell to adult form passes through stages that correspond one after another to each upward step in the evolution of species as a whole. According to the theory man has evolved from a single cell in some primitive ocean into an invertebrate, thence into a fish, thence into an amphibian, thence to a reptile, thence to a mammal, thence to an ape, finally becoming himself, with thousand of nameless transition stages in between. Therefore, so it is said, the embryo of man begins as a single cell, passes into a fish, thence into a reptile, thence into a mammal, thence into an ape, and finally ends in man.[15] In other words the embryological development of man is a moving picture of 500,000,000 years of human history.[16]

The above is the argument for evolution from embryology in its boldest form as it was formulated by

---

[14]*Science*, January 20, 1922.

[15]Childhood is further said to represent the stage of the development of the race through the low savage-stage. Children like to throw stones and chase one another with sticks!

[16]In the language of the evolutionists "Ontogeny (i. e. the history of the individual) is the recapitulation (repetition) of phylogeny (i.e. the history of the race)!"

Ernest Haeckel the latter part of the last century.[17] That the embryo passes through such stages is a wild statement not supported by the facts. Each embryo must develop somehow in order to reach the adult condition, and, as has been shown in the preceding section, there is a vague similarity in the development of all embryos. But it is only a prejudiced imagination that is able to see in the embryonic development a retracing of any such evolutionary history as the theory of evolution supposes.

Fig. 5. A stage in the embryonic development of the fish. According to the old argument for evolution from embryology each creature in its development from a single cell to adult form repeats each stage through which its ancestors evolved. Above is one stage in the embryonic development of the fish that must be called a "falsification of the ancestral record," for no creature like the above ever could have existed.

The following facts are important regarding the proof from embryology:

(1) It is admitted even by evolutionists that there are embryonic stages which do not resemble any possible ancestral forms. Thomas Hunt Morgan of Columbia University in his *Critique of the Theory of Evolution*,[18] provides pictures of several embryonic forms which, he says, "could not possibly represent ancestral animals."

[17]Today no evolutionist of any standing dares to repeat it in the form which Haeckel presented it. "Haeckel saw in it (the evidence of embryology) more than the actual facts warranted and by his over-emphasis of its significance and his detailed interpretation of the evolutionary history brought it into some disrepute." Kellogg, *Evolution the Way of Man*, page 54.

[18]Page 16.

He shows the picture of an embryonic fish which has attached to its stomach region a sac as large as itself, and another picture of an embryo chick which at an early stage is so completely enveloped in a membrane that, if it had ever existed in such form would have been shut off entirely from the outside world. Morgan says that "hundreds of such embryonic cases are known to embryologists and are explained as falsifications of the ancestral record.[19] The absurdity of this proof from embryology is apparent when those who advance it must accuse nature of falsifying. It would seem more proper if, when natural evidence gives the lie to a theory, the theory and not the evidence should be considered to be "falsifying."

(2) It is admitted by evolutionists that the vast majority of embryonic stages which are supposed to resemble remote ancestors are absent entirely. Only three definite ancestral evolutionary stages are said to be revealed. They are:

(a) The "fish" stage. It is said that the embryos of man, cats, dogs, birds, all have gill-slits at an early stage of development, these gill-slits being relics of the days when man was a fish. Here the imagination of the evolutionist is active. To say that the early embryonic folds which appear as somewhat similar formations in all vertebrate embryos, whether of man, ape, bird or fish, are gill-slits is not warranted by facts. These folds may not properly be called gills, even in the fish embryo. They are simply folds or arches. What would be thought of the man who, seeing three similar piles of brick in a brick-yard, the first pile to be made into a house, the second pile into a store, the third pile into a church, should say of the pile of brick which was to become a house, "That is a house," and the pile of brick which was to become a store, "That is a house," and of the pile of brick which was to become a church, "That is also a house?" Such a man would not be considered to be of thoroughly sound mind. Yet that is like what the evolutionists do when they say of the folds of all

[19]Page 17.

vertebrate embryos, "These are gills." In the case of the fish embryo the folds *become* gills. In the case of human embryo they become the *ear-cavities, lower jaws and neck parts.* It would be as reasonable to say that the folds in the fish embryo out of which the gills are made are ears, jaws and neck as to say that the folds in the human embryo out of which the ear, jaw and neck are made are gills. They should be called neither, however, because they are neither. The creases between the early folds of the human embryo never open. In the fish embryo they become open only by the time the embryonic development is fairly complete.[20]

(b) The "tailed" stage. Usually books on evolution do not mention any tailed ancestor as being represented in any human embryonic form. However, when a book on evolution is intended for the general public some evolutionists dare to make the statement that the human embryo has a tail. Kellogg, in his latest book[21] says, "The tail is no longer than the leg in early stages of the human embryo, but gradually becomes more and more reduced, until at birth there is no external sign of it."

Here again imagination and facts do not agree. The adult human being has thirty-three vertebrae in his spine. The spine of the human embryo also has thirty-three vertebrae and at no time more, which would be the case if the embryo ever in actual fact had a tail. That which is called a "tail" is nothing but the extension of the embryonic spine.

Some conception of the vagueness of the evidence involved in this proof of evolution, and of the room for the imagination to work, is had when it is realized that at this early stage of embryonic development, when man is said to be a "tailed" and a "gilled" creature the embryo is the size of a pea. At that time only the principal organs of the body are in existence and these only in their

[20]"In gill-bearing animals the grooves become complete clefts, the 'gill-clefts,' opening from the pharynx on to the interior; perforation, however, *does not occur in birds and mammals.*" Gray's *Anatomy,* 15th edition, page 1168.

[21]*Evolution the Way of Man,* page 52.

faintest beginnings. They are, furthermore, not in their proper place. The heart is at this time as large as the head and is located in front of the mouth region. The spinal column is well marked long before there are any indications whatever of legs or arms.

The absurdity of seeing in the extension of the spine beyond the legs a true tail is most apparent when it is known that the intestine also extends beyond the legs, along with the so-called tail, and is, as Kellogg says of the tail, also "longer than the leg in early stages." Near the end of the so-called "tail" is the anal opening.

(c) The "hair" stage. The following statement appears in Prof. Kellogg's late book on evolution,[22] "At the seventh month of prenatal life the chimpanzee and gorilla have well developed hair on scalp, eyebrows, and lips and the rest of the body is covered with fine hair. This is also true of the human embryo of the same age and the hair slopes and lines are very similar to those of apes. But before birth the human embryo loses the fine body hair." Such statements as these have influence only because of the ignorance of the ordinary person regarding the actual facts.

In considering the weight of this argument one can do no better than note what is said in several standard embryology books, and draw his own conclusions. The implication of the above statement is that the fine hair with which the embryo ape is covered at seven months and the fine hair with which the human embryo is covered is exactly alike. Nothing could be farther from the truth. The hair of the human embryo is exceedingly fine compared with that of the embryo ape. Heisler[23] says of the human embryo, "The first growth of hair is unpigmented and is extremely fine and soft and is known as the lanugo or embryonal down. This appears upon the scalp and some other parts of the body in the fourth month, gradually extending over the entire surface in the succeeding months. In the eighth month the lanugo begins to dis-

[22] *Evolution the Way of Man*, page 61.
[23] *Textbook of Embryology*, page 250.

appear, but is not lost as a whole till after birth when the permanent growth of hairs takes its place. Upon the face, in fact, the lanugo persists throughout life." Minot[24] says "Lanugo is the term applied to the first coat of hairs in the embryo . . . The hairs are fine compared with those of the adult and are therefore usually described as woolly hairs. They are lost from most parts of the body and are replaced by larger and coarser hairs. Over the face the lanugo persists throughout life, but owing to the fineness and loss of color is not noticed." The attention of the reader is called to the emphasis placed on the fineness of the hairs. So fine are they in fact that if the reader ever has the opportunity to visit medical museums and study the exhibitions of human embryos from five weeks to the age of birth he will not with his naked eye be able to see the faintest sign of a hair except on the head and eyebrows. Bailey and Miller[25] say "The fine-formed hairs, which are exceedingly fine and silky, develop in vast numbers over the surface of the embryonic body and are known collectively as the lanugo. This growth is lost beginning before birth and continuing during the first and second years except over the face, and is replaced by coarser hairs. These are constantly shed during the life of the individual and replaced by newer ones. The new hairs probably in most cases develop from the old follicles."

If the reader is interested in knowing just what the hairs are like that appear in the fourth month and are on the body when it is born and remain only on the face during life, for the clothes wear them off elsewhere, he can take a mirror and step to the window and, looking carefully, see them along the outer edge of his ears.

THE "PROOF" FROM VESTIGIAL ORGANS

This fourth proof of evolution rests on the so-called fact that there are in the bodies of many animals parts that have absolutely no function. These parts, it is said,

[24]*Human Embryology,* page 561.
[25]*Textbook of Embryology,* pages 447-448.

lost whatever usefulness they once had in the course of evolution. As an illustration of what a vestigial organ is, we might take the old kerosene lamps that were once beside the windshield of the early automobile. Now those kerosene lights are no more. Strong electric head-lights have taken their place. If, however, the old kerosene lamps were still retained in manufacture because they could not be gotten rid of, they would be what would be designated as "vestigial" organs of the automobile. Such vestigial parts are supposed to be present in great abundance in the bodies of animals and men, especially the latter, and are being carried around as so much useless luggage.

It is certainly not reasonable that the Creator would put into any one of His creatures parts that are of absolutely no use to it. Certainly He would not put in detrimental parts. The only way of determining the value of this argument, therefore, is to determine whether there are in any creatures parts that serve no purpose. It makes no difference what degree of functional importance the parts may have. It is not to be expected that all parts of a body should have equally important functions. The thumb could better be dispensed with than the heart. If a part serve any function whatever, whether it is only in the embryonic period, in the years of childhood growth, or later, that part is useful and cannot reasonably be considered a proof of evolution.

Certain definite organs of men and animals that are said to be "vestigial" will now be considered. So many have been enumerated that it is impossible in these pages to mention them all. Furthermore, it is not necessary. The chief ones will be considered and certain principles will be stated that will serve the purpose of showing the fallacy in this sort of proof.

It should be born in mind, as was brought out in the section on comparative anatomy, that the Creator has used one common plan or pattern of structure for vast numbers of His creatures. However, since these creatures were to live in different surroundings, it was necessary that the common plan should be modified, now in one

place, now in another. Man is one of the creatures made on the common plan. In his body he is not essentially different from the lower animals. According to the Bible it is in his spiritual nature that man is superior to, and a totally different creature from the dumb brutes.

It is to be expected, in view of the similarity of plan of structure which the Creator adopted, that we should find in the body of man the same muscles and organs which we find in the lower animals, only modified according to human needs. Such is the case. In the head of the horse, for example, and this matter is referred to because it touches the subject of vestigial organs, are certain muscles that are very useful to the horse, muscles by which the horse can twitch the skin of his forehead vigorously to drive off flies, and muscles by which he can turn his ears back and forth quickly in order to detect danger. In man, because he is made on the same fundamental plan as the horse, these same muscles are found, only they are not so developed and efficient. With them man can move his ears and his scalp slightly, but not so well as to match the horse in the art. These muscles in man, because they are less useful and less efficient, are therefore said by the evolutionists to be "vestigial" muscles, muscles that we human beings could and did once use, when we were creatures of a lower order, but cannot now use because we have evolved. Some day, according to the theory, these muscles and others of the face will be entirely gone.

But, let us consider, why, on the theory of creation, should man be made so as to be able to twitch his skin and move his ears as vigorously as the horse? Man has a mind that serves him better than any set of muscles. Let us further ask if, when the time comes that these so-called useless muscles will be gone, we shall not be as dead in facial expression and appearance as stones? We shall be able neither to laugh nor smile, to raise our eyebrows nor otherwise express the personality within us. Finally, it must be considered, if the muscles that connect with our ears and enable us to move them as they do were ever absent entirely, would not something else

be necessary to fill up the holes in the head caused by their absence? If these parts are useful only for filling in, they are not "vestigial."

We might refer in this connection to the so-called rudimentary "third-eyelid" in man. Reptiles, birds, cats, all vertebrate animals, in fact, have fastened to the edge of the eye on one side a thin membrane that helps to hold the eye in place in the head. In some creatures this membrane is so well developed that it is useful for cleaning off the eyeball. In man's eye, next to the nose, as the reader can see by inspection, there is a white fold of whitish membrance that serves to fill in that corner of the eye and forms a delicate socket in which the eyeball turns. This fold is said to be "vestigial," a proof that man is a direct descendant of the reptiles! However, since the Creator used a common pattern, why should not this fold be there? What would take its place if it were gone?

It is hoped that the above discussion will suggest how to deal with a certain class of "evidences."

There are others, however, that should be taken up separately, among them certain so-called vestigial organs in the lower animals. The two most commonly mentioned are the "relics of rear legs" in whales, which are said to prove that whales are descendants of land animals, and the "relics of legs" in the great snake, the python or boa, which are said to prove that these serpents once walked.

In the rear part of the whale, about midway between the front paddles and the tail flukes by which the creature drives itself through the water, imbedded in the flesh of that region, are certain cartilaginous bones from six to ten inches in length. These bones are not connected with the spine, but are imbedded in the muscles. They do not approach the outside of the skin but are clearly an interior organ of the whale. These bones, existing in the whale in the general region where rear legs, if they existed, would be, are pointed to by the upholders of the evolutionary theory as evidence that the whale was once a land animal in possession of useful rear legs.

Before discussing the actual facts of the case it is well to consider what this "proof" calls upon men to accept. Evolutionists are wont to ridicule the creationists with being credulous, superstitious, able-to-believe-anything. To accept this proof means that one must believe that the whale came out of the water where it had been a fish, became a land animal, worked for millions of years to get legs, got them, used them for millions of years, with which, perhaps, to climb trees or gallop over the dusty plains, then got tired of being a land animal, began to live near the edge of the water, turned its front legs into paddles, developed tail-flukes to act as propellers, let its rear legs hang uselessly behind until they wasted away, and finally came to exist only in the state it is in today! Does not such a course of evolution cause one to wonder at the statement of President Murrich of the University of Toronto, "It seems incredible that man as a reasoning animal can presume to doubt evolution?"

As said above, the whale is a mammal. It was made by the Creator not after the pattern of the fish, though it lives in the water, but after the pattern on which were created the four-footed land animals. The pattern was modified, however, so as to substitute tail-flukes for rear legs. It was necessary, however, to provide certain bones in the rear part of the great monster to help support the mass of organs in that part. These bones were put there by the Creator and muscles attached to them by which the genital and other parts of the creature are supported. Having, thus, an important function these often mentioned bones in the whale are not vestigial anythings.[26]

The other so-called vestigial organs of the lower animals to be considered are the leg-bones of the boa. In the rear part of this great serpent there are two strong spurs[27] which project two or three inches. They are the visible parts of what are actually legs, the large part of which are concealed under the skin. But the skin is very

[26]See article, "Whale," in the *Cent. Dict. and Ency.*, 1911 ed.
[27]See picture and discussion in Ditmar's *Reptiles of the World,* pages 197, 218.

loose and pliable in that region and the legs can be moved vigorously back and forth. By means of the spurs the serpent, which kills by wrapping itself around its victim and squeezing it to death, can cut severe gashes by powerful, quick strokes. By means of the spurs it assists in propelling its great bulk along the ground. In view of the useful advantages the creature has in the possession of these spurs the leg-bones cannot be considered useless appendages.

We come now to the so-called vestigial organs in man beside those already mentioned: the tonsils, the thyroid gland, the thymus gland, the pineal gland, the pituitary gland, and the vermiform appendix. Belief in evolution was given tremendous impulse until comparatively recent times by the oft repeated statements of evolutionists that the above mentioned organs of the human body were without rhyme or reason and could be dispensed with at any time. Medical science was then in a rather crude state. Today, due to the great progress of investigation in the study of human anatomy, the evolutionists are strangely silent on all these once so-called "vestigial" organs. As Paley declared, "our list of useless structures decreases as our store of knowledge increases."

The once loudly proclaimed useless part, the thyroid gland, is now known to be vitally important in normal body growth. Improper functioning of the organ causes that hideous deformity called cretinism.[28] The thyroid controls the iodine that comes into the system in the food that is eaten. Yet this important part, because its function was unknown, was until quite recently an infallible "proof" of evolution. Another "vestigial" part, whose lack of function has been disproved, was the pituitary gland. On the functioning of this gland depends the proper growth of the skeleton. Over-activity of the gland causes abnormal growth. The giants which we see in circuses are probably victims of an over-activity of pituitary functions.[29] The pineal gland, another once infallible

[28]See *Thyroid and Thymus Gland,* 2 ed., page 21, by Clinic of George W. Crile and Associates.

[29]See *The Endocrines,* by S. Wyllis Bandler, pages 100-104.

"proof," exerts its chief functional activity in childhood. "Until the seventh year this organ exerts an inhibitory influence upon the development of the sexual glands."[30] The function of the thymus is not clearly known, but it is admitted to be a very important endocrine gland working in close harmony with the thyroid. It has a profound influence in the early life of the individual.[31] Concerning the thymus and the tonsils, Sir Arthur Keith, evolutionist, says, "no one would describe them as vestiges."[32] The exact function of the tonsils is not determined definitely, yet warned by what is known about the importance in early years of the other ductless glands most reputable physicians do not remove the tonsils from infant children except in the direst necessity. Uncertainty regarding the exact function of the appendix still exists, but that it actually has a function is conceded by all thoughtful men. Sir Arthur Keith, head of the British Royal College of Surgeons, says the appendix "does not merit the name 'vestigial.'"[33] He further says the appendix in its growth and atrophy in later years keeps company with the other lymphatic glands whose functions are definitely known. The utter absurdity, however, of calling the appendix vestigial because its function in man is unknown is apparent when it is realized that not only do medical men not know its functions in man, but also in no other species that possess it. Evolution has apparently produced a totally useless organ all through the animal world! A further interesting sidelight on the matter is cast by the fact that while the appendix exists in what are said to be man's closest relatives, the higher apes, the appendix does not exist in his less immediate relatives, the lower apes. Yet it appears in great prominence in the animals farther down the scale, e. g. wombat, opossum.[34]

---

[30]See *The Endocrines,* by S. Wyllis Bandler, page 93.
[31]See ibid, pages 95, 96.
[32]*Nature,* Dec. 12, 1925.
[33]*Nature,* Dec. 12, 1925.
[34]See Mivart, *Man and Apes,* page 161.

Fig. 6. What we use for fans today. Fossil palm-leaf from the "Cretaceous epoch." The reason why no leaves of this kind are ever found in what the evolutionists call "early" (Paleozoic) layers of earth is because the evolutionists themselves do all the naming of the rocks and they never permit a layer in which such leaves are found to be called early. (Fossil from U. S. G. S. Pro. Paper 101.)

THE "PROOF" FROM GEOLOGY

What is considered by many evolutionists as the strongest proof of evolution is now to be considered.

Throughout the world in many places there are known to be earth-layers of various thicknesses lying horizontally one upon another. These layers, or "strata," as they are also called, can often be seen along railroad cuts and river banks. The horizontal deposits were evidently made by the agency of water. Those that are lowest in the earth were deposited first, those on the top deposited last.

The evolutionists say that these layers of soil were deposited thus through periods of hundreds of millions of years. The first to be deposited, they say, was laid down almost a billion years ago. The latest is being deposited today. And all through the intervening ages deposits were being made.

Furthermore, the evolutionists say, during the immense periods when these deposits were being made living things were being evolved upon the earth. Starting with some very simple forms, life changed and developed until man and all the host of plants and animals of today were produced. And, they say, these developing forms left records of their evolution through the ages in the layers of soil that were deposited contemporaneously with them. Consequently, in the lowest strata are found as fossils the simplest forms of life, those which were evolved first, while in the top or most recently deposited layers are found the most complex forms, the forms of life last to be evolved.

It is the statement, therefore, in substance, that the deeper down into the earth we dig the simpler will be the forms of fossil-life discovered, until we come to a place where no traces of past life exist, which constitutes the geological argument for evolution. (See so-called "geological column" center of Fig. 15.)

The criticism of this "proof" from the creationist's point of view is so ample and varied that it will be considered under the following heads:

1. *Do the fossils themselves show this evolution, or are they essentially the same as corresponding forms today?*

Granting, for the time being, that some fossil forms are many hundreds of years old, the fact remains that

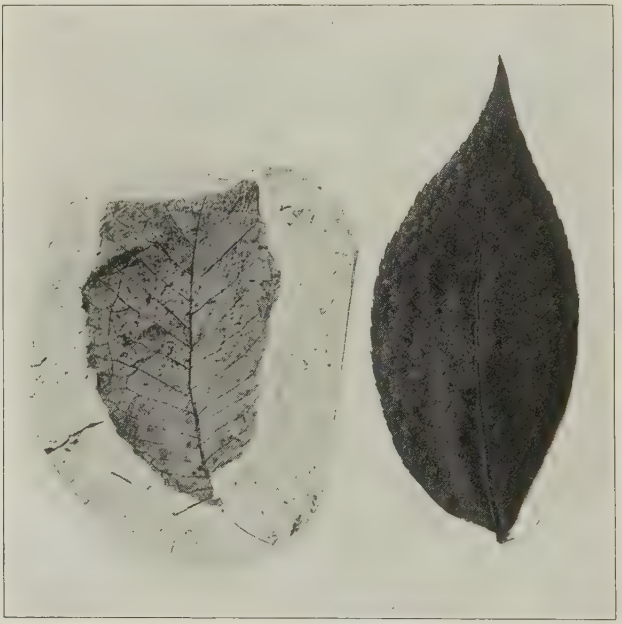

Fig. 7. Leaf of a living *hickory* compared with the leaf of a *hickory* from the so-called Pliocene epoch. Fossil from United States Geological Survey Professional Paper 98.

those that have living representatives, no matter how old they are, are the same in appearance as living forms. The world in which we live is, as it has been called, "a zoologically impoverished" world, by which is meant a world which has no longer the large numbers of species with which it was once stocked. Of those that were created a considerable portion have been unable to withstand the rigors and hardships that a changed con-

dition[35] in the world has produced, and have ceased to exist. But those which have survived correspond exactly with those of their kind whose remains have been unearthed as fossils.

In the so-called oldest rocks, those supposed to be always deepest down in the earth, the "Paleozoic," there are fossil remains of corals, star-fish, which, when compared with living forms are found to be essentially the

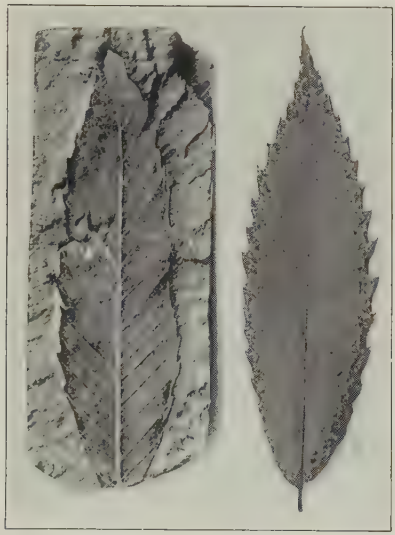

Fig. 8. Leaf of a living *Japanese oak* compared with a leaf of a fossil *Japanese oak* from the so-called Eocene age. Fossil from United States Geological Survey Professional Paper 91.

same. (Fig. 13, 14.) In spite of hundreds of millions of years of supposed evolution the present star-fish, corals, and crinoids of our modern seas are still today easily recognized as the same creatures as their remote ancestors.

In those "ancient" rocks, also, are found various kinds of fishes that have their exact counter-parts in living fishes

[35]The Deluge offers to the believer in the Bible a likely point in world history when the changed condition began.

of today. The so-called Devonian rocks of Ohio, extending entirely across the state, contain fish remains in great numbers, chiefly sharks, of which it has been said that their jaws and teeth "were established essentially as at present."[36] In the group of layers called "Mesozoic," which are supposed to contain the remains of those creat-

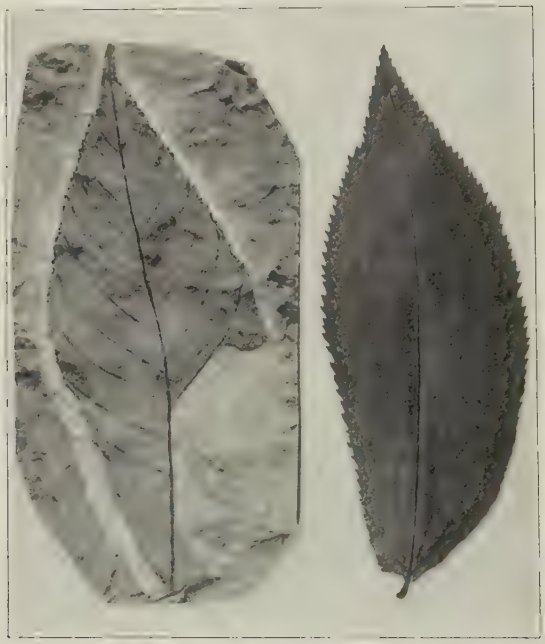

Fig. 9. Leaf of a living *walnut* compared with the leaf of a *walnut* from the so-called Cretaceous age. Fossil from United States Geological Survey Professional Paper 101.

ures that came into existence midway through the long period of supposed evolution, there are remains of plants of various kinds (Fig. 6, 7, 8, 9, 10, 11)—laurel leaves, oak leaves, willow leaves, beech and alder leaves, which by all the straining in the world, cannot but be called

[36]J. E. Hyde in *Natural History Magazine,* Sept.-Oct., 1926, page 500.

by the names by which their living representatives are known. Though the trees have had, according to the theory, at least a hundred million years in which to change, they are readily identified as ancestors of the living forms. When we come down to the fossils of only a supposed ten million years ago, the period called "Tertiary," we find that the creatures of that day—pigs, elephants, tigers, bears, apes, are similar in type to living forms. All of which points to the truth of the Biblical principle that living things have brought forth *after their kind.*

Fig. 10. Leaf of a living *grape* compared with the leaf of a *grape* from the so-called Cretaceous age. Fossil from United States Geological Survey Professional Paper 101.

To impress the reader with this persistence of types as shown by the geological record we can do no better than to quote the famous evolutionist, Thomas Huxley, "If we confine ourselves to positively ascertained facts, the total amount of change in the forms of animals and vegetable life, since existence of such forms is recorded, is small. When compared with the lapse of time since the first appearance of these forms, the amount of change is *wonderfully small.* Moreover, in each great group of the animal and vegetable kingdom there are certain forms which I termed *persistent types* which have remained with but little apparent change from their first appearance

to the present time."[37] And we might add the following quotation from a very recent geologist, "Perhaps the first and most obvious lesson to be gleaned from the study of fossils is the elementary truth that life, even in the earliest times, *differed in no way from the life of today.* Further, we observe that the lowly types of life that appear in the oldest rocks have persisted through all geological times up to the present day."[38]

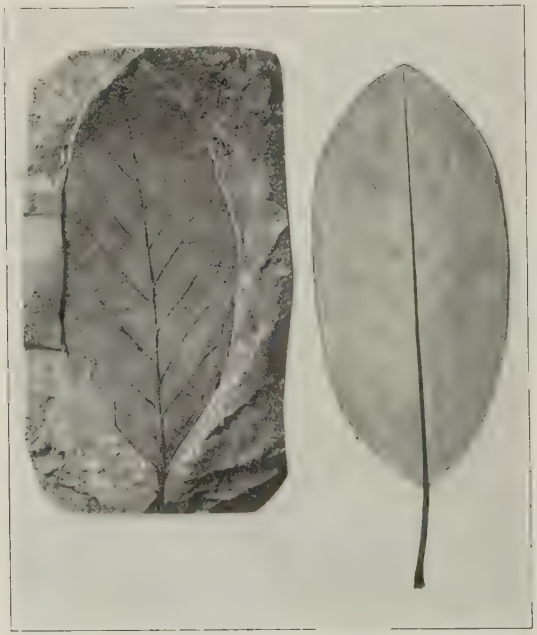

Fig. 11. Leaf of a living *magnolia* compared with the leaf of a *magnolia* from the so-called Cretaceous age. Fossil from United States Geological Survey Professional Paper 101.

2. *Do the fossils reveal the transition stages that the geological "proof" requires?*

If throughout past ages life was actually drifting over

[37]*Critiques and Addresses,* page 182.
[38]Prof. James Park, *Textbook of Geology,* page 265 (1925).

Fig. 12. *Ginko* or Maiden-hair leaves from the "Jurassic Epoch" compared with leaves of the living *Ginko*. Living leaves from one tree. Fossils from United States Geological Survey Professional Paper 85.

in one continual stream from one form into another it is to be expected that as many samples of the intermediate stages between species should be discovered in fossil condition as of the species themselves. According to the theory invertebrates gradually turned into fishes, fishes gradually became four-legged amphibians, amphibians

drifted over into reptiles. Reptiles with scales gradually transformed their scales into feathers and their front feet into bird's wings, while other reptiles slowly transformed themselves into fur-bearing quadrupeds. The quadrupeds in turn drifted over gradually into apes, and apes drifted in herds over into men. If these things actually happened, it is certainly fair to suppose that we should find vast numbers of the drifting-over forms. There is no reason why we should not. In fact, it is difficult to imagine why there should be definite specie-limits such as we find in the fossil world at all. All should be in a state of flux. But these missing links are wanting. There are no fossils of creatures whose scales were changing into feathers or whose feet were changing into wings, no fossils of fish getting legs or of reptiles getting hair. The real task of the geological evolutionist is not to find "the" missing link, as if there were only one. The task is to find those thousands upon thousands of missing links that connect the many fossil species with one another. The lack of transition forms described above is acknowledged by Prof. T. D. A. Cockerell of the University of Colorado in the following words, "There are *innumerable* 'missing-links' in all groups, and we can never hope to complete the history of life from fossil remains."[39] The manner in which this serious short-coming in the geological proof is accounted for is seen in the following quotation from Charles Darwin, "Geology assuredly does not reveal any such finely-graded organic chain; and this perhaps is the most obvious and serious objection which can be urged against the theory. The explanation lies, however, in the extreme imperfection of the geological record."[40] It should be noted where this great champion puts the blame when conditions are not right for the theory which he made famous. As will be seen later also, when poor, helpless mother Nature does not testify as the evolutionists desire, it is always she that is imperfect or telling falsehoods to men, not they or their theory.

---

[39]*Zoology,* page 140.
[40]*Origin of Species,* volume 2, page 49, 6th ed.

Fig. 13, 14. *Above* are varieties of star-fish as they exist today. (Smithsonian Institute Bulletin 100). *Below* are varieties of star-fish found as fossils in so-called "Ordovician Rocks." (Smithsonian Institute Bulletin 88). Three quarters of a billion years are said to separate the living from the fossil types. There is no essential difference between them. How is this persistency of species to be accounted for?

3. *Is one fossil necessarily any older than any other?* May not the vast majority of plants and animals whose remains have been unearthed have lived and been destroyed at the same time? We touch here upon the very vitals of the proof from geology.

The evolutionists say that the simplest forms of life (corals, star-fish, crinoids) are very old, and the very

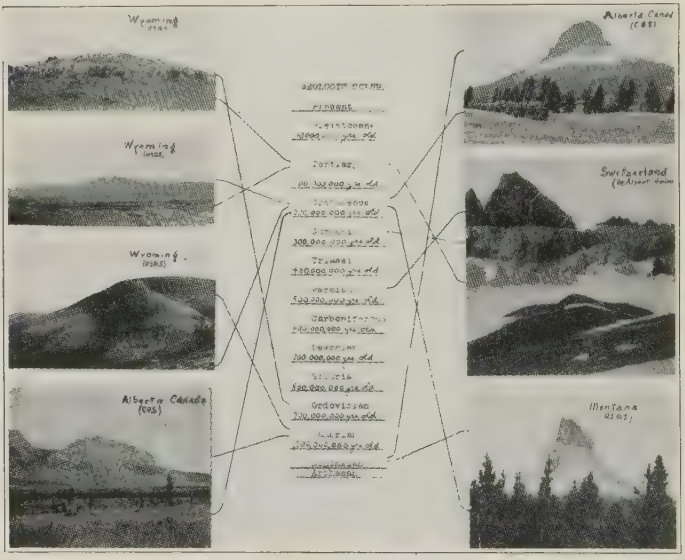

Fig. 15. "We may even demonstrate that strata have turned completely upside down if we can show that fossils in what are the uppermost layers ought properly to lie underneath those in the beds below them." Sir Archibald Geikie, Text-book of Geology, p. 837. The regions of the earth's surface pictured above, which are but a few of hundreds of similar examples, are parts of areas thousands of square miles in extent which have been "demonstrated" to have "turned completely upside down," because, forsooth, the most complex fossils are at the bottom and the most simple at the top. Evolutionists say there are "faults" here. The "faults" are not evident in the mountainous regions themselves. The real fault is in the paper column, built upon an assumed evolution, in the center.

complex forms (bears, elephants, camels) are very young, the former being several hundreds of millions of years old, the latter being only five or ten millions of years old. The youngest have evolved out of the oldest. These state-

ments are made on the basis of the supposed fact that the simplest forms (corals, star-fish) are found in the lowest layers of earth, and the most complex forms found in the highest layers.

Is this, however, always the case? In the fossil world are the simplest forms always found at the bottom and the complex structures at the top? In other words are corals, crinoids, star-fish,—forms of life supposed to have been the first to appear in the evolutionary process, never found in earth-layers that are *above* those containing fishes and reptiles,—forms of life supposed to have evolved later? The answer is an emphatic negative. The order of superposition in which fossils are found is very often *upside-down* for the theory of evolution. Such upside-down areas are known in China, Norway, the Alps, Scotland, New York, Tennessee, Georgia, Idaho, Montana, Alberta and elsewhere, and they extend in some instances for thousands of square miles. Where such embarrassing conditions exist, and prove, according to the evidence of superposition, such interesting things as that great monster reptiles became tiny sponges, corals, and trilobites[41] the evolutionist has an explanation to offer that puts the blame upon innocent Nature, and makes her, instead of the theory he upholds, the deceiver. It is said by him that wherever the order of the fossil-bearing layers are in reverse to that which the theory of evolution demands there have been great cataclysms of nature, i. e., monster thrusts or tremendous folds of the strata, whereby thousands of square miles have risen up somehow out of the earth and slid or flopped over so that they now lie perfectly horizontally, the top on the bottom and the bottom on the top. Where such things have occurred it is said that the earth has a "fault." (Fig. 15.)

For the full consideration of the attempted evolutionary explanations of the manner in which these griddle-cake stunts of nature have occurred the reader will have

[41]In Montana and Alberta over a vast territory reptile-bearing "Cretaceous" rocks underlie trilobite "Paleozoic" rocks.

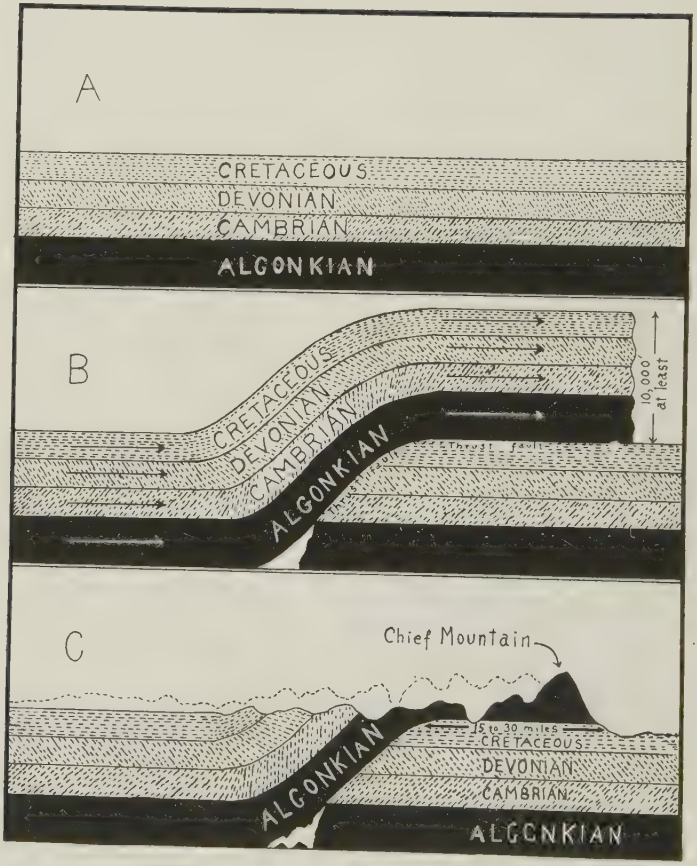
A
CRETACEOUS
DEVONIAN
CAMBRIAN
ALGONKIAN
B
CRETACEOUS
DEVONIAN
CAMBRIAN
ALGONKIAN
Thrust fault
10,000' at least
C
Chief Mountain
15 to 30 miles
CRETACEOUS
DEVONIAN
CAMBRIAN
ALGONKIAN
ALGONKIAN

Fig. 16. Diagram showing how the evolutionists explain the presence of "Paleozoic" rocks, which are supposed to have been deposited when life first began to evolve, on the top of "Cretaceous" rocks, which are supposed to have been deposited hundreds of millions of years later. *A* (opposite page) shows the situation as the evolutionists imagine it in Montana, Alberta, and British Columbia at the close of the "Cretaceous epoch." Only three of the Paleozoic series of deposits are represented in the diagram (Devonian, Cambrian, Algonkian). *B* illustrates the situation a little later as the evolutionists imagine it. For some reason the land to the west raised up from the depth of at least 10,000 feet and pushed over the land to the east, upon which, a the end of the shove or "thrust," it was lying horizontally. *C* illustrates the situation at the present time. During the millions of years that passed since the "thrust" occurred, the winds and rain carried away all the layers above the "Algonkian," leaving it exposed on top of the "Cretaceous." The area of the earth's surface in this region where the order of the fossil containing earths is upside-down for the theory of evolution, and where the "thrust" is said to have occurred, is 350 miles long and totals about 7,000 square miles.

All this is very clever. The trouble is that it is based merely on the necessity of accounting somehow for a natural condition of earth layers that is in opposition to what the proof of evolution from geology demands. The pushing of so enormous a mass and weight of rock over another mass could not but leave unmistakable evidence of its having done so in the form of cracks and broken fragments and disturbances of various kinds. Yet there is no such evidence. The writer has personally visited the region to see with his own eyes if appearances justify the evolutionary explanation of the upside-down condition. As far as he could see they do not. Except where individual mountain peaks have tilted side-wise here and there, the layers are all horizontal throughout the whole region. In no place do they look as if they pushed up out of the depths of the earth, but rather as if they were deposited naturally and easily on top of one another. Not wanting to set himself up as an authority, however, the writer will describe the conditions as they exist by quoting one classed as an authority. R. G. McConnel of the Canadian Geological Survey says that the upper, "Paleozoic" rocks and the lower, "Cretaceous" rocks are *"nearly horizontal,"* and *"appear to succeed one another conformably."* (Annual Report, 1886, Part D.) This means, in geological parlance, according to Webster's Dictionary, that the "Paleozoic" layers lie on the "Cretaceous" as if both *"were formed by uninterrupted deposition under the same general conditions."* In other words, it appears as if the same action of water that deposited the sediment that became "Paleozoic" rock also deposited upon it the sediment that became "Cretaceous" rock.

It should be clearly understood that in the diagram C on the opposite page, and in all evolutionary diagrams like it, all that represents conditions below the surface of the ground is purely imaginary. Compared to the diagrams on the opposite page, which may cause the reader to wonder at the credulity of the evolutionists, the diagrams that have been drawn by them to explain the upside-down conditions elsewhere, notably in the Alps, are veritable Chinese puzzles.

to turn to other books on the subject.[42] Suffice it to be said here that areas of 20,000 square miles or more are involved in the "faults" in nature which have gotten evolutionary geologists into such great difficulties. Further, it should be known, in the regions where these things are said to have occurred there is no real evidence whatever that any great disturbance of normal conditions has ever taken place. Layers of earth containing "lower" organisms lie *perfectly naturally* on top of layers that contain "higher" forms.

4. *Is not the argument from geology mere reasoning in a circle?* The fact of the matter is that such is the case. Modern historical geology is built on evolution. The earth has been compelled by evolutionists to testify the way their theory requires.

In the middle of the last century certain geologists were told by biologists that evolution was an established fact. The geologists believed what they heard, and, believing, began to make an arrangement of the earth-strata on paper so as to conform to the supposed historical fact of evolution. If a layer of earth were discovered which contained fossils of plants and animals said by the biologists to have been evolved first, that layer was put at the bottom of their paper diagram, regardless of the actual position in nature. If a layer were discovered which contained fossils of plants and animals which the biologist told them were evolved last, they put that layer at the top, regardless of its actual physical position. Thus, by ignoring upside-down conditions in nature, by describing them as "deceptions," and by concocting impossible explanations of how tremendous areas come to be upside-down, the geological evolutionists got up a "geologic column" based entirely on the *assumption* that evolution was a fact. Historical geology rests on evolutionary biology. It is an amusing spectacle today, therefore, to find evolutionary biologists, feeling the need of support

[42]For a full account of the absence of a true chronological sequence in the fossil containing earth-layers *The New Geology* and *Evolutionary Geology and the New Catastrophism* by George McCready Price are recommended.

for their theory, turning to historical geology for help. The evolutionary geologist and the evolutionary biologist today present a picture of two men trying to sit on each other's shoulders.

To establish in the mind of the reader the fact that the above statements concerning the geological proof are true we will quote several foremost modern evolutionary geologists. *First,* in order to show that evolution is accepted by geologists on the basis of what they are told by biological evolutionists we will quote Grabau,[43] "That the modern animal and plant world has developed by natural methods from pre-existing simpler forms . . . has been *clearly demonstrated by the labours of biologists.*" Just how clearly it has been demonstrated has been shown in the preceding pages. *Second,* in order to show that geologists make evolution the basis of their geological history, we will quote Schucher and Pirsson,[44] "The fundamental principle underlying all endeavor to make out the geological past is *evolution.*" The same author also says,[45] "After one hundred years of endeavor a great deal of knowledge has been worked out as to the evolutionary sequence of organisms, and this knowledge can be relied upon *to fix in turn the stratigraphical sequence* (relative order of the earthlayers)." *Third,* to show that if the natural order of the layers on the face of the earth is contrary to what the evolutionary hypothesis demands the natural order is considered wrong, we will quote Nicholson,[46] who says that because of the assumed truth of evolution, "It may even be said that in any case where there should appear to be clear and decisive discordance between the physical (layer-order) and the paleontological (fossil) evidence as to the age of a given series of beds, it is *the former that is to be distrusted rather than the latter.*" On this point we also quote Geikie,[47] who says that because of the assumed fact that life has evolved on

---

[43]*Textbook of Geology,* volume 2, page 53.
[44]*Textbook of Geology,* volume 2, page 446.
[45]Volume 2, page 24.
[46]*Ancient Life History of the Earth,* page 40.
[47]*Textbook of Geology,* 1903 ed., page 837.

the earth, "We may even *demonstrate* that . . . strata have turned completely upside down if we can show that the fossils in what are now the uppermost layers *ought properly* to lie underneath those in the beds below them."

In the "proof" of evolution from geology old mother Earth is thus coached, nay even brow-beaten, to testify for evolution. A forced witness is not a good one.

5. *How, in the light of Revelation, can conditions of the fossils and the natural relative orders of the earth's strata be accounted for?*

Up until the early part of the nineteenth century the existence of fossils was explained on the basis of the Biblical Deluge. With the rise of the modern "theory of uniformity" i. e. that nature's ways have always been calm and slow, came the doctrine that all the past changes of the earth were made not by great, physical forces working fast and violently as in a Deluge, but calmly through long ages. The Flood, however, still remains a challenging explanation of conditions as they are found in the earth.[48] Certain respects in which the Deluge readily accounts for the conditions in nature may be mentioned.

Nowhere on the earth is there any considerable number of fossils being formed today. Leaves falling from the trees rot away quickly. Rarely, under modern "uniform conditions" are they buried in such a way as to form a fossil. Yet, in many places the world over, leaves of trees, vines, ferns and palms are unearthed in the greatest numbers and in the most wonderful state of preservation. Many parts of the so-called "Cretaceous" and "Tertiary" rocks are fairly jammed full with marvelous preserved leaf fossils. The coal-beds of the "Carboniferous" strata are composed of the pressed remains of tree-

---

[48]The scientist who has sought with marked success to establish in men's minds the Flood as the explanation of the fossiliferous conditions of the earth, is Prof. George McCready Price in his monumental work the *New Geology*. Because Price's work demolishes the evolutionary basis upon which present day historical geology rests he is bitterly assailed as to his standing as an "authority" in science. His detractors, however, do not attempt to meet the overwhelming mass of argument he presents in favor of his position.

ferns, whose modern representatives make up a large part of the tropical forests of today. These buried tree-ferns have left their beautiful leafy imprints in millions of chunks of coal. Coal beds of other "ages," e. g. the "Cretaceous," are composed of such plant remains as sassafras, laurel, magnolia, poplar, willow, maple, birch, beech and elm, showing flowers and fruits in a marvelous state of preservation; as the great geologist Dana has said, "with all the perfection they have in a herbarium." The burial of these plants on a world wide scale in such tremendous profusion cannot so well be accounted for on any basis as on that of the Deluge.

Fish, when they die under modern uniform conditions, immediately come to the surface of the water, float with stomach up, begin to decompose within a few hours, and fall apart bit by bit. Yet the hardened strata of the earth in all continents contain literally millions of fish buried in whole shoals in such perfect state of preservation that only a sudden catastrophe coming upon them can account for it. Miners in Wallace, Idaho, dig out again and again from deep down in the earth the most perfectly kept fish forms. Hugh Miller, in *The Old Red Sandstone*,[49] describes fully the fish fossils as they are found in Scotland. He says that over an area of ten thousand square miles fish remains are found bearing "unequivocably the marks of violent death. The figures are contorted, contracted, curved, the tail in many instances is bent around to the head, the spines stick out, the fins are spread to the full" as fish would be who were dying in earth sediment, stirred up from the surfaces of the continents by the Flood, as the sediment settled thicker and heavier upon them. William Buckland[50] thus describes the petrified fish found in the Alps: "They are always entire, and so closely packed on one another that many individuals are often contained in a single block. All these fish must have died suddenly on this fatal spot, and have been buried speedily in the sediment then in the course of deposition. From the fact that certain individuals have

[49]Page 221.
[50]*Geology and Mineralogy,* volume 1, page 124, 5th ed., 1858.

even preserved traces of color upon their skin, we are certain that they were entombed before decomposition of their soft parts had taken place." In the so-called Devonian rocks of Ohio, three hundred to one thousand feet thick, from the top to the bottom are found the remains of sharks of all sizes, and the remains of these fishes when unearthed tell the following tale. They died in the natural swimming position, belly down, and the weight of the mud that settled upon them from above flattened them to the thickness of a quarter of an inch. Such things point to a catastrophe of the nature of the Flood.

Elephants do not dig deep holes in the earth and bury themselves alive, though it would be fortunate for the modern theory of evolution if they did; for nothing but such a thing can explain satisfactorily on the "uniformitarian" basis the condition of the fossil mammoth of northern Europe, Asia, and America. So numerous are elephant remains in the north, especially in Siberia, that for over eight hundred years men have dug up their tusks for ivory and carried on a regular ivory trade thereby.[51] They are buried there by the hundreds of thousands, and some of them, having been preserved as in a refrigerator by the frozen soil in which they were entombed, have been eaten by dogs when the remains were exhumed. Sir Henry Howorth, an English scientist in no way concerned with vindicating the Bible, and in fact hostile to it, has written a large volume entitled *The Mammoth and the Flood* in which he argues that nothing but a sudden flood can account for conditions as they exist.

In Sioux County, Nebraska, there is a hill called "Carnegie Hill" which has been formed by being cut down all around by water that has flowed away from that region toward the ocean, at some time in the remote past. About forty feet below the top of the hill, running horizontally through it, is a layer of earth about eighteen inches thick packed almost solid with the bones of a species of rhinoceros which once dwelt on the American continent. A portion of that layer about four yards long

[51]See Lydekker and Fowler *Mammals,* page 430.

and one yard wide has been placed in the Museum of Princeton University, and in that bit of rock crowded thick with bones can be identified the parts of nine separate rhinoceros' heads. Another similar portion is exhibited in the American Museum of Natural History in New York. (See Fig. 2.) Such a burial condition points to an ancient great catastrophe for its explanation.

Were there space, descriptions in detail might be given of the manner in which whale fossils in vast numbers in the State of Alabama, hippopotami fossils by the tons in Sicily, and reptiles by the thousands in Western America have been buried together evidently by great waters acting violently. One need only, however, conceive of a created world, pronounced by its Creator "very good," luxuriant in vegetation of all kinds, so well stocked with plant and animal species that, compared to the animal population of that world the present one is a deserted village, and then accept the Biblical statement that "the earth that then was, being over-flowed with water, perished," and a satisfactory explanation will be had for all those geological conditions with which the theory of evolution is concerned. The Deluge of the Bible can account for the fact that such deep-sea creatures as the star-fish, crinoids and corals are usually, though not always, found today in the deeper layers of earth. It can explain why the higher vertebrates, the land animals, supposed to have evolved last, are usually, but not always, found in the upper earth deposits. It can explain why birds, capable of flying above the waters for a time, are scarcely found as fossils at all.

It is a striking fact that not only the Bible testifies to the historical occurrence of a universal Deluge, but that the written records of all ancient peoples have accounts quite similar, though marred somewhat with unessential additions. The Assyrians, Babylonians, and the Greeks have written records strikingly similar to the Biblical. The ancient Norse people, as also the Hindus and the Chinese, have such records. And even the North American, Central American, and South American Indians have traditions of a universal flood with features so

similar to the Scriptural account that it is difficult not to believe that the same great event is the true background of them all. As the believer in the Bible enters into any of the large museums of the land, such as the Museum of the Smithsonian Institution in Washington, D. C. where many thousands of fossils of plants and animals are exhibited, he should divest himself of all notions that one fossil is older or younger than any other merely because some evolutionist has so labeled them, and conceive of them all as having lived at one time and died together.

THE "PROOF" FROM THE GEOGRAPHICAL DISTRIBUTION OF PLANTS AND ANIMALS

Because this proof is so vague that many evolutionists do not use it the writer would be justified in ignoring it also and would do so except that a brief discussion of the present distribution of plants and animals over the earth's surface will show that the Scriptures offer a completely satisfactory explanation of this problem.

The real evolutionary proof on the basis of the geographical distribution of plants and animals consists essentially in one thing, namely, that of setting up a dummy conception of special creation and then knocking it down. A ridiculous and unwarranted doctrine of creation is attributed to those who accept the Biblical account, and a vague conception of evolution is postulated. When the absurd doctrine of special creation is destroyed by ridicule, the dogma of evolution is left standing and is thus "proven." The argument is, therefore, a purely negative one and requires that the creation explanation of the distribution of plants and animals be defended.

Just what that conception of special creation is which is attributed by evolutionists to those who believe the Bible is best shown by a quotation from Charles Darwin, which is quoted with approval by one of the latest evolutionary propagandists, Vernon Kellogg. Darwin, after describing the plants and animals of the Galapagos Islands, 500 miles off the west coast of South America, and after telling how similar they are to those on the nearby continents, says, "Why should this be so? Why should the

species which are supposed to be created in the Galapagos Islands and nowhere else (note the 'nowhere else') bear so plainly the stamp of affinity to those created in America? Facts such as these admit no sort of explanation on the ordinary view of special creation, whereas in the view here maintained (i e., evolution) it is obvious that the Galapagos Islands would be more likely to receive colonists from America by flight, on and in logs, than on the creation basis."[52]

It is evident from the above quotation that Darwin and those who approve his words think that the creation doctrine demands that every variety was created just as it is and where it is; that the plants and animals of the Galapagos Islands were created there; that those of Wisconsin were created there; that those of England and Africa were created there. Whether they were or not has nothing to do with the present distribution of plants and animals in the light of Revelation, for since the creation all the animals of the earth were once destroyed by a great catastrophe by water and the world replenished from the ark.

The evolutionists themselves assume certain "centers of distribution," the chief of these being central Asia. This has been so stated by Henry Fairfield Osborne of the American Museum of Natural History, and thither, therefore, that institution has been of late years dispatching Roy Chapman Andrews in hopes of securing evidence on some of the hidden problems of the supposed evolution. One wonders if these men did not get their idea of Asia as a center from the Bible, for the ark is believed to have grounded in that area.

It might be well to consider in the light of the Scriptures how the replenishing of the earth after the Flood took place. Into the ark had been brought two of every "kind." From the sacred record it appears that it was not necessary for Noah to go out into the world and collect these pairs, but that they were sent to him, they came to him, impelled by the Power which made and controls

[52]Vernon Kellogg, *Evolution the Way of Man*, pages 86, 87. All in parentheses within quotations in this book are the author's.

all things. It is important to note that the pairs were likely carefully-selected, impure, mongrel types of each natural species. They were "cross-breeds," or hybrids, creatures capable of producing after the great destruction a large variety of types within each species, such as we know exists today. (See Fig. 26, 27.) Improper selection of these pairs would have narrowed down the great variability of the species. Of the cattle species, for example, if pure Shorthorns had been selected, or pure Longhorns or Devons, only those varieties would be now in existence as representatives of the cattle species today. Nothing would be known of the large number of other varieties of this natural species, the Angus, Jersey, Ayrshire, Galloway, Swiss, Water-buffalo, Brahman or Zebus, Yak, Bison, Gaur, Aurochs, and a host of others. Proper selection, however, has given to the world since the Flood the large number of varieties of cattle that exists. The securing of such pairs of hybrids is now known to be definitely possible. This knowledge is the product of modern genetic study connected with the investigation of the principles of Mendelian heredity. Speaking reverently it may be said that first Adam and his wife, and later Noah and his wife, were perfect hybrids, for out of them have come all the varieties of men in the world. It is unfair to the sacred record of the Deluge to insist that the ark contained every distinct variety of each species.

Leaving the ark, each natural species began to multiply. The multiplication of the species produced variations according to well known Mendelian principles. As this multiplication and variation continued the species spread out continually into new and distant places. The natural species *song-sparrow* varied into the twenty to thirty known varieties found on two continents. The museum of Princeton University contains a large map of the North American continent to which have been pinned many different varieties of stuffed song-sparrows with a legend saying that this variation in different localities shows the influence of evolution. Such sort of evolution the Bible lover can well agree to, for it is what is to be expected on the Biblical basis. Some varieties have found one locality

suitable to their tastes and remained there, others have found other localities suitable. Squirrels, rabbits, and other varieties also varied into the numerous different types in which they were given power in creation to appear, and under one condition or another, according to the possession of a warmer or a colder coat of fur, or a more protective coloring, or some other advantageous inherited characteristic, the species have spread throughout the world. White animals are today usually found in the wild state only in the north where their color against the snow protects them.

The large part of the present distribution of plants and animals has likely taken place outside the influence of man. The population of America with animals and birds from Asia likely took place when the two continents were connected in the region of Alaska. Man, however, has had a part in the distribution, and the readiness with which certain species of plants and animals have multiplied and thrived when they have reached the localities into which man has brought them shows that not all species have yet found the regions to which they are best adapted. No rabbits were in Australia when the English came there. When introduced for hunting purposes they multiplied so rapidly as to almost destroy the cattle industry. No blackberries were in New Zealand originally. Upon being placed there by man they grew so rank as to destroy thousands of acres of valuable land. Man is responsible for the introduction into America of the English sparrow, which now represents forty per cent of the bird life of the land. Man re-introduced the horse into America.

On the evolutionary basis it is difficult to see why, if all species arose by themselves in response to certain environments, they did not originate in the regions where they flourish so well when once introduced. On the evolutionary basis of plant and animal distribution, which is a very vague one and is nowhere stated clearly, there are some serious problems to be faced. For example, how does it happen that the bison pictured on the caves of Europe so closely resembles the bison of America if they

have not both come from a common pair as the sacred record indicates. For every one difficulty that the Biblical explanation of the distribution of plants and animals may have to face, the evolutionary explanation has one to match it.

The theory of creation does not require, as Darwin and his cohorts have supposed, that the plants and animals of the Galapagos Islands or of any other islands or continents were created there. They may have come over from some neighboring place "by flight, on or in logs" as well on the creation basis as on any other; and there may be slight differences between the varieties in two geographical localities as well on the creation basis as on the evolution basis.

SUMMARY

The "proof from classification" is merely the arranging of living forms in a graded system from the simple to the complex according to a supposed evolutionary course. This proof assumes what is to be proven.

The "proof from comparative anatomy" rests on an interpretation of the similarity of animal structures that is not necessary. The similarity may be accounted for on the basis of a common plan in the mind of the Creator.

The "proof from vestigial organs" rests on the false assumption that there are organs in animal and human bodies that are totally useless. The present state of human knowledge concerning the functions of the various organisms of the human body does not constitute a proof that they have no function. Ignorance furnishes no arguments. The least benefit a body derives from the presence in it of a so-called vestigial organ renders that organ non-vestigial.

The "proof from embryology" consists in making untrue statements of facts, and rests on unnecessary interpretations of actual facts.

The "proof from geology" rests on the unwarranted assumption that future search of the evolutionists will reveal the millions of missing-links now missing, and rests also on the arbitrary arrangement on paper, according to

an evolutionary order, of fossil-bearing strata that are not in that order in nature. The fossiliferous condition of the earth can be accounted for on the basis of the Deluge.

The "proof from the geographical distribution of plants and animals" consists in setting up a false doctrine of the present distribution of plants and animals according to the Bible, then knocking it down again by ridicule. The Biblical view of the distribution of plants and animals coincides well with conditions of distribution as they exist.

Chapter III

WANTED: A GREATER THAN DARWIN

ON the basis of the foregoing "proofs" the evolutionist says that evolution is a fact. As to the satisfactory nature of those "proofs" the reader is asked to judge for himself.

While bearing in mind the questionableness of this fact of the past and present evolution of plants and animals, the reader is now invited to a consideration of the various attempts that have been made to explain how this supposed evolution has and does occur.

If, as is claimed, all present forms of plants and animals with their marvelous complexity of physical structure have developed out of a simple, primitive one-celled ancestor, something must have caused it. How a feather came to be, how a hand, how an eye, how a wing, —these are things the creationist wants and has a right to know before he, as a sensible person, should be expected to give up his faith in the creation account of the first chapter of Genesis. What has caused the development which the evolutionist says has gone on? How did species arise? How did change and variation take place?

For over a hundred years evolutionists have been busy thinking up an answer to the above fair and very vital question. All the greatest minds among them have been bent to the task, for, they have truthfully felt, they could never expect evolution as a theory to satisfy thinking people better than the creation doctrine until a satisfactory answer to this question had been given. Merely to say it happened, but to be silent as to *how* it happened, that hands, eyes, wings, came into existence without a Creator, this in itself would be a confession of defeat.

In answer to this question several famous explanations have been given. For a time one or two of these explanations were considered satisfactory by many evolutionists. Later, however, they had to be abandoned and new explanations sought. Today, as the reader will see after the reasons are presented, no evolutionist has any explanation of the problem to offer which is able to satisfy even those eager to be satisfied. All any evolutionist can do at the present time is to sit back and hope that some one of his fellow evolutionists will soon think of something.

It is well worth while for the reader to know the attempts which have been made to explain how the continual evolutionary change that is supposed to have gone on has taken place. It will impress upon him the magnitude of the task that those who would establish the evolution theory in place of the doctrine of creation have before them, and will convince the creationist that he has the only possible explanation of the origin of the present world of plants and animals that clear thinking persons can accept.

THE ATTEMPTED EXPLANATION OF LAMARCK

The first attempt to explain the workings of the evolution process was made over a hundred years ago by a French evolutionist named Lamarck. Observing the everyday fact, that if a man uses his arm vigorously for a time, as a blacksmith does, the arm becomes larger, and if he does not use his arm, but sits physically idle in an office as does a clerk, his arm becomes smaller, Lamarck thought he had found a solution of the problem. He said,[53] "The remote ancestors of present day forms were always being induced by the conditions in which they lived to use certain parts of their bodies more than others. Those parts that were used became larger. Those parts not used became smaller. The effects of the use or disuse of these parts were passed on to the offspring. They were slightly different from their parents. In turn the offspring

[53]This and the following are not exact quotations. They are free, intended merely to give the idea of what he said.

themselves were caused by conditions in their environment to use one part more and another part less. The results in them of this use or disuse of parts was still further passed on. Thus changes in the offspring, imparted to them by the varied use or disuse of parts by the parents, were steadily accumulated through the centuries, and by their accumulation living forms were continually undergoing a process of transformation."

To make this explanation of a difficult problem clear a few concrete examples had best be taken out of Lamarck's book. Taking the case of the giraffe with its long neck, Lamarck explains it in the following manner. "The remote ancestors of the giraffe had short necks[54] like the horse or cow. Along came a drought and dried up all the vegetation on the ground. Leaves remained on the trees, however. For these leaves the short-necked ancestors reached and in doing so stretched their necks. Then they had offspring and the offspring showed in themselves the effects of their parents stretching. The necks of the offspring were imperceptibly longer than their parents. The offspring grew up. Along came another drought which dried up the grass on the ground but left the leaves on the trees. For these leaves the ancestors stretched their necks. When their young were born they showed the effects of their parents stretching. Their necks were still longer. And so on. By the steady accumulation through thousands of years of the effects upon the neck of stretching for leaves the present long neck of the giraffe came into being."

Another of Lamarck's illustrations was that of the long-legged birds which love to stand in the water, for example, the flamingo. "How did that bird get such long legs?" we ask. Thus answered Lamarck. "Its ancestors had short legs. By continual effort throughout thousands of years to walk into the water and get food out of it without wetting its feathers the ancestors' short legs became longer and longer until they became what they are today." Of course, it is also assumed, as the legs

[54]How they got their short necks is not explained.

grew longer the neck was continually stretched so the bird could reach down with its mouth.

However ridiculous these explanations may seem to us, Lamarck must be admired for making the attempt, something that evolutionists today, though they talk loudly about the "fact" of evolution, do not seem inclined to do. Foolish as these explanations are, let us critically examine them in the light of facts and common sense.

We have a right to ask, "Why do not other animals besides giraffes have long necks, acquired in the same way? Did no other animals live in drought ridden areas? Did they move out of drought ridden areas to better pasture lands? If so, why did not the giraffe's ancestors move out also, which is what wild animals usually do in such cases? How did it happen that between droughts when the feeding was good on the ground the necks of the ancestors did not again begin to shrink? The giraffe today lives in the open plains and feeds upon grass. Why, if all was as simple as Lamarck supposed, has not the giraffe evolved back into a creature that can eat comfortably, without having to spread its legs?"

Concerning the flamingo the question arises, "If getting fish-dinners was so awkward for the dainty short-legged ancestors of that tall bird, how did it happen that they did not become tired of such disagreeable meals long before any appreciable length in their legs was arrived at? Or, if their craving for small fish could not be gotten rid of through evolution, why did the ancestors not become duck, as other birds according to the theory must have done, and learn to swim?"

Creationists ought to thank Lamarck for calling attention to such definite problems as these, which are only a few of countless other difficulties. Supporters of the evolutionary theory do not like to face things of this sort directly. They prefer to talk in general terms. They are accustomed now to laugh at Lamarck's explanation, call his illustrations crude, and disclaim any responsibility for them. Nevertheless the long neck and long legs are there waiting to be explained satisfactorily on any other basis except creation, and the creationist should

demand a satisfactory explanation before he believes in evolution.

Besides such difficulties as the above there is one other serious flaw in Lamarck's attempted explanation. In the discussion of his concrete cases nothing was said about his supposition that the stretching of the parent giraffe's neck would affect the offspring, making its neck slightly longer. In other words nothing was said about the assumption that changes of body in parents, however slight, are transmitted to their offspring,—for example, that big muscles gained by a parent thru exercise are passed on as bigger muscles to their children, or, that the neck-stretching of an ancestor giraffe would produce by inheritance a longer neck in its offspring. As a matter of fact these are false assumptions.

It is popularly believed that if a person were to have his nose pulled and fastened over to one side of his face throughout life the child of that person would inherit a nose bent at least slightly to the same side. Actual observation, however, has never yet revealed any authentic proof of the inheritance of this or any other acquired character. Soldiers who have lost legs or arms in war do not have legless or armless children. Many cases of the inheritance of acquired characters have been reported, but careful investigation has always revealed an error somewhere. It was once reported, for example, that over in Rutenberg, Germany, a cat whose tail had been cut off had given birth to a litter of bob-tailed young. Here was a definite example of the inheritance of a mutilation. But further investigation revealed that the father was a bob-tailed Manx cat.

By actual observation we know that a blacksmith may by use get a big arm. But his son will have to develop his own muscle or he will not have it. Parents may learn ten languages, but their children will have to begin with the A B C or be ignorant.

If acquired characters were inherited there are many cases where the fact would have had an excellent chance to establish itself. It is a well-known fact that the Chinese have been binding the feet of their female children for

many generations. Yet the feet of Chinese women, if permitted to grow, are perfectly normal. The Jews have been circumcizing their boys for 4,000 years with no effect discernible in the modern Jewish offspring. How acquired characters are not inherited is well illustrated in the fact that cutting the hair for many generations has not made barbershops a whit less necessary.

It was an evolutionist, Weismann, who was advocating Darwin's theory against Lamarck's, who gave the death-blow to Lamarck's explanation. Weismann appealed to his fellow evolutionist's common sense. He pointed out how for many generations the tails of certain breeds of sheep and the combs of fighting-cocks have been cut off with no effect upon the tails and combs of the sheep and cocks which descended from them. He himself cut off the tails of mice for nineteen generations and then gave it up in disgust. The tails of the last were as long as the first.

Weismann, however, performed a greater service to true science and to the cause of the Bible than merely cutting off the tails of mice. Convinced by experiment that acquired characters are not inherited, he began a study of the living organisms which resulted in an important and vital discovery. He learned that there are two kinds of cells that go to make up the mass of any individual (1) body cells, and (2) germ cells. He noticed further that very early in the development of the embryo, even as early as the eight-and sixteen-cell stages in some animals, when the creature is the size of a pinhead, the germ cells are set aside. Set aside, they never change. They retain all through life the original character of the egg-cell, and they go to make up the reproductive cells of the adult. Out of these germ cells come all future generations. Weismann observed, however, that the body cells, which go to make up the eyes, hands, feet, change their character. He also observed that the germ cells are totally independent of the body cells and are not affected by changes in the body. The cutting off of a finger has no effect whatever on the germ cells out of which the next generation comes. As a result of Weismann's

work men have learned that the direct line of descent from generation to generation is not a descent from adult to adult but from germ cell to germ cell. The "seed" of every living thing is, as the Bible says "in itself."

The physiological explanation by Weismann of the fact of the non-inheritance of acquired characters is today universally accepted. It explains why a crooked nose, or a shaved head, or a cut-off leg does not and cannot result in crooked-nosed and bald-headed and one-legged children. It shows why evolution could not have come about in the fashion Lamarck imagined.

Inheritance of acquired characters is absolutely vital to Lamarck's explanation of the how of evolution. In fact, Herbert Spencer, one of the most prominent exponents of evolution in the nineteenth century, said, "Either there has been inheritance of acquired characters, or there has been no evolution."[55] According to prominent evolutionists themselves, then, there has been no evolution, for, as Prof. Lock of Cambridge University says, "It is generally agreed among them that acquired characters are not inherited."[56] Speaking of the inheritance of acquired characters, Prof. Kellogg of Stanford University says it "unfortunately does not seem to happen."[57] Prof. Conklin of Princeton University goes so far as to say that "The inheritance of acquired characters is inconceivable."[58]

Considerably before the present day Lamarck's courageous attempt to solve the problem began to be abandoned. Charles Darwin, who had an explanation of his own to offer, said, in the middle of the last century, "Heaven forfend me from Lamarck's nonsense,"[59] and his co-worker Wallace added, "The hypothesis of Lamarck has been repeatedly and easily refuted."[60] Today

[55]*The Contemporary Review,* March, 1893.
[56]*Variation, Heredity, and Evolution,* page 115.
[57]*Evolution the Way of Man,* page 97.
[58]*Heredity and Environment,* page 240.
[59]Quoted from Lock, *Variation, Heredity, and Evolution,* page 115.
[60]Quoted from Lock, *Variation, Heredity, and Evolution,* page 115.

the abandonment of Lamarck's explanation is practically complete. Prof. Morgan of Columbia University writes, "Today the theory has few followers among trained investigators, though it still has a popular vogue that is wide and vociferous."[61] Prof. Kellogg says "The plausible and fascinating explanation of Lamarck, based on the assumed inheritance by offspring of changes acquired by the parents during the development and life time is found to be insecurely based. Acquired characters, in the Lamarckian sense, are not inherited. Hence, new species do not come that way."[62]

THE ATTEMPTED EXPLANATION OF DARWIN

The second endeavor to supply the dire need of a satisfactory explanation of the non-miraculous origin of the vast hosts of living organisms from a single speck of protoplasm was made by Charles Darwin and offered to the world in the *Origin of Species.*

This famous but now abandoned theory had as its basis in nature two facts: (1) The variations among living things and (2) the struggle for existence.

Darwin noticed that not all offspring of a given parent are alike. They vary, though it be but slightly, in size, shape, and color. If one should examine carefully each one of the thousands of fish that are spawned each year by a single set of parents it would be found that no two are exactly alike in every respect. Darwin further noticed that there is going on continually among all living things, man included, a terrible struggle for existence. Among the millions of fish that are born each year in the streams and lakes of the world only a few, comparatively, ever reach maturity. In one way or another they are lost during the struggle. What is true in the fish world is true in every sphere of life.

On the basis of the above facts in nature Darwin offered the following theory as to the origin of species. "From the beginning of life upon the earth the struggle

[61] *Critique of the Theory of Evolution,* page 25.
[62] *World's Work,* March, 1926.

for existence has been going on. In the midst of that struggle accidental variation has always been taking place. No two forms have ever been exactly alike. Some of the differences have been bad or a handicap in the warfare of nature. Others have been good or advantageous in that struggle. Consequently, there was always a tendency on the part of nature to destroy the bad variations and preserve the good. It was this continual selection on nature's part of different forms that brought about the changes which produced the present animal and plant life."[63]

In order to see how natural selection was supposed to work in actual practice, an illustration may be taken. The giraffe will again suffice. The problem for the evolutionist to solve is, "How did the long neck of the giraffe come into being."[64] Granting the existence of a neck to start with this would be the Darwinian explanation. "The ancient ancestors of the giraffe were short-necked. A severe drought arose in the land where they lived. This brought on a struggle for existence. The vegetation on the ground dried up. Leaves only remained to be eaten and they were on the trees. To get them they had to be reached after. The giraffe's ancient ancestors reached after them. When the lower leaves were gone only the upper remained. But, not all those ancestors were alike. Some had slightly longer necks, and those that had them lived, while the others died. The drought passed. Presently another came along. Again the vegetation died upon the ground and finally leaves remained only on the higher branches. These only the longest necked ancestors could reach. They did, however, and lived, while their less fortunate brothers and sisters perished. Again and again the drought appeared, for how many centuries no one knows. It all happened, however, so as to accomplish the result of producing a neck in the giraffe species as much as six feet long."

[63]This is a free quotation.

[64]The reader will readily be able to call to mind organs far more difficult to account for than the giraffe's neck, e.g., the heart, lungs, eyes, etc.

Charles Darwin threw stones at Lamarck, saying "Heaven forfend me from Lamarck's nonsense." It is an old adage that those who live in glass houses should not do such things. Surely Darwin's speculation is as laughable as Lamarck's.

"Natural selection" or "the survival of the fittest" made a great stir among those eager to get away from the philosophy of existence embodied in the doctrine of special creation. So great was the stir that the terms "evolution" and "Darwinism" came to be used synonymously. The enthusiasm that was engendered by it, however, did not last, and gradually this speculation also began to be abandoned. Today it is not accepted as satisfactory by any evolutionist of prominence in the world.

Opponents of Darwinism have enumerated many objections to this once widely accepted theory.[65] It will be critically examined here from two points of view, from either of which its untenableness will be seen:

(a) *Darwin's theory begs the question entirely.* It assumes that which is expected to be shown, namely how new species, new parts and organs of plants and animals came into existence. Evolution means producing new things, not only new individuals, but eyes, wings, fingers, beaks. Darwin's theory, however, merely assumes that these things were in existence and the better of them selected for survival and the poorer for extinction. For example, if two apples are on a plate a man can select one and eat it. In so doing he leaves the other apple. This selection, however, does not explain how either apple came to be in existence. They were there before the man started to eat. Similarly, two evolving creatures may have been in existence long ago, one having parts of the body which made it more fit to survive than the other. Nature selected the more fit to survive and the less fit to perish, as Darwin said. But we have not yet had explained to us by Darwin how those parts of the body came to be. This is what we want to know. The views

[65]For a full enumeration of the impossibilities of Darwinism the reader is directed to the book of C. C. Coe, *Nature versus Natural Selection.*

of a few keen thinking men on this destructive weakness in Darwin's theory may be noted. Prof. Lock of Cambridge University says, "Selection, whether natural or artificial, can have no power in creating anything new."[66] Hugo deVries said, "Natural selection may explain the survival of the fittest, but it cannot explain the arrival of the fittest."[67] Alexander Graham Bell, the inventor of the telephone and a student of evolutionary problems, said, "Natural selection does not and cannot produce new species and varieties. On the contrary its sole function is to prevent evolution."[68]

(b) *Darwin said, "Natural selection acts only by the preservation and accumulation of small inherited modifications."*[69] *"If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."*[70] *On Darwin's own basis, therefore, if it is possible to call to mind any structure of any creature which could not be imagined to have come into existence slowly and gradually through thousands or millions of years by the accumulation of tiny changes, Darwin's theory would have to be abandoned by any unprejudiced person. Such structures are numerous* and a brief list of them will now be presented. Among them are some that would have to have been possessed in perfection from the very start or the possessors of them would have perished. To have possessed them in a third or a half developed condition would have resulted in the complete extinction of the evolving individuals.

1. *The wings of bats and birds.* The theory of evolution supposes that all the creatures which fly, such as bats and birds, are the result of an evolution of animals that once ran upon the ground. Birds are said to be an evolution from the reptiles. Bats are said to be

---

[66]*Variation and Heredity,* page 40.
[67]*Species and Variation,* pages 825-6.
[68]*World's Work,* Dec., 1913, page 177.
[69]*Origin of Species,* 5th ed., page 110.
[70]Ibid, page 277.

an evolution from some mammalian forms of the type of the mouse. The wings of bats and the wings of birds are said to be the results of the evolution of the front feet of ancient ground-running reptilian or mammalian creatures. The Darwinian explanation of how this came about is that front feet changed slowly and gradually into wings in both birds and bats, because each modification wing-ward was helping in the struggle for existence. It

Fig. 17. Imaginary course of evolution of the bat. The Darwinian theory of evolution is that the bat has evolved through a period of several millions of years by slow, imperceptible changes from the mouse or some other ground running creature. It must, therefore, have passed through millions of intermediate stages. It is inconceivable that the evolving creatures could have lived while in any of the intermediate stages numbered 2, 3, 4, 5, 6, 7, 8, for the fore-limbs were then neither feet to run with, nor wings to fly with, but useless appendages which would have made it impossible for the possessors of them either to procure food, or to escape from the thousands of enemies which surrounded them. The above applies with equal force to birds, whose wings, theoretically, evolved from the front feet of reptiles.

may well be asked, however, if the *contrary* was not the exact case. When the change was slowly taking place during the thousands of years that it must have taken, and the wings were only half made, how did the evolving creature manage to survive? As the toes of the bat were slowly lengthening, and a thin membrane was being stretched between them, and the process was a third, or

a half, or two-thirds complete, at which stages the creatures had neither feet for running or wings for flying, but were left to flounder about in a helpless fashion, can it be conceived that they were enabled to survive in the terrible struggle for existence which Darwin accepted as a fact? The answer is negative. Rather would the entire species have perished long before the wings had become complete.[71] There is no satisfactory explanation of the origin of wings except that of special creation. Reason agrees that "God created—every winged fowl" and did so "after its kind."[72]

2. *The spinnerettes of spiders.* In the rear body-part of spiders is a group of specialized organs which the insect uses to make the gossamer web on which its very existence depends. The structure of the organs is truly marvelous. Inside the body are numerous cavities or glands which are full of liquid silk. The glands are like bulbs which can be pressed by the surrounding muscles and the liquid silk squeezed out. When expelled, the liquid passes out through hundreds of exceedingly tiny holes. Coming into contact with the air the liquid dries and threads microscopically thin are produced. These threads are then seized by several hundreds of spool-like organs and spun into a silk cord as fine and delicate or as thick and strong as is required. With the cord thus produced the spider makes his web and with it catches his prey. Of what conceivable value, however, could such a set of marvelous organs be in the struggle for existence in the initial stages of their development? Until they were complete enough to produce the delicate web they could only have been a dangerous nuisance to have possessed. On the basis of special creation, however, no difficulty is offered to a reasoning mind.

3. *Mammary glands.* There is a group of animals

---

[71]It is noteworthy that no fossils of creatures representing this vast gradual change from four-footed animals to winged creatures are found anywhere in the fossiliferous deposits. The immense numbers of necessary intermediate forms are conspicuous for their absence.

[72]Gen. 1:21.

classed by students of biology as "mammals" because of the presence in them of mammary glands or breasts, by which the infant offspring in the early part of their young lives are fed with milk. Upon these glands the young of all mammals are utterly dependent for their existence. However, upon the Darwinian basis that these organs came into existence slowly through almost countless years by the accumulation of tiny changes in animal organisms, one may well wonder how the new born offspring managed to live during those times. If the delicate offspring lived on other food beside milk, which is difficult to imagine, what caused the mammary glands to develop? If the glands developed because the offspring sought for food in the region of the mother's breast, how did the offspring survive before food was to be had? Problems such as these are not answered by any theory of a survival of the fittest in a struggle for existence. They are answered by the theory of creation.

4. *Reproductive organs.* Living things are generally divided into two sexes, male and female. In both sexes of species, whether plants or animals, the reproductive structures are perfect compliments of one another. The egg-cell of the female has in it a certain definite number and order of what are called the chromosomes. The sperm-cell of the male likewise has a certain definite number and order of chromosomes which correspond exactly with that of the egg-cell. If it were not so, if there were a different number or a different order, the union that takes place could not take place, and no new individual could ever come into existence. Again it may be asked, how, on the basis of a slow evolution of these egg and sperm-cells within adult organism, reproduction was ever enabled to take place when the evolution was only a third or a half complete?

5. *Instinct.* It is the instinct of every newly born offspring of mammalian parents to suck as soon as it is born. In no mammalian species is that instinct lacking. It need not be taught. It cannot be taught. It sucks naturally, otherwise it would perish and the species cease to exist. On the basis of evolution by slow and gradual

change it is impossible to see how mammalian species did exist, for with the sucking instinct only partially developed the offspring must promptly have perished. The instinct must have been put into those animals possessing them fully made by a Creator.

6. *Mutual dependence of flowers and insects.* The large majority of bees, flies, and moths depend for their existence on the nectar derived from flowers. That is their food. On the other hand the majority of flowers depend for their cross-pollination upon the insects. The humble bee rests on the male clover blossom and gets its food. In so doing it gets the male pollen-grains upon its feet, then flies to another clover blossom, which may be a female, and drops the pollen on the pistils, thus fertilizing the plant. The clover could not do without the bee. The bee could not live without the clover. In the case of one there would be no food and therefore no life. In the case of the other there would be no reproduction and therefore no life. It is impossible to see how, when flowers and bees were only one-third or two-thirds complete, either were able to exist.

To all clear-thinking men and women there can be no satisfactory explanation of the origin of wings, reproductive organs, instincts, and a thousand other physical and psychical structures except that they were given to creatures fully made in the beginning.

Darwinism, once considered so satisfactory an explanation of the origin of all the physical structures which plants and animals possess, is no longer accepted by the vast majority of evolutionists. Besides those considerations presented here numerous others have led to its rejection. That it is rejected today is apparent from the following quotations by prominent evolutionists. "Darwin's explanation of organic evolution is now held to be an inadequate explanation."[73] "I have never been satisfied that Darwin's explanation is the rightful one."[74] "A

[73]Prof. Coulter of the University of Chicago in *School Science Series,* page 16.

[74]Prof. Scott of the University of Princeton in *The Theory of Evolution,* page 25.

new generation has grown up that knows not Darwin."[75] "He (Darwin) has been shorn of his skeleton theories as completely as Samson was shorn of his locks."[76] "Darwin speaks no more with philosophical authority."[77] "Similarly, the more widely accepted and apparently vigorously logical explanation of Darwin, based on the assumption of a life or death determining value of actually occurring many small variations in the struggle for existence, is also seen to be more logical than real."[78]

THE ATTEMPTED EXPLANATION OF DEVRIES

The last great speculation as to the cause of evolution was offered about the year 1900 by Hugo deVries. According to the two previous attempts evolution was said to have come about very gradually, by little, minute additions, so slowly and gradually as to be unnoticeable. In the attempt to be considered now we have something entirely new and different.

DeVries was a botanist. While experimenting in his garden with a plant called Oenothera (*primrose*) he found that from it came forms such as he had never seen before. These he called "new species." They appeared unexpectedly among the offspring. As a result he offered the following explanation of how living things evolved. "New species," he said, "rose suddenly, spontaneously, by steps, by jumps. They jumped out among the offspring." His speculation was called, therefore, the "mutation" theory.

This theory, however, while it aroused great hopes among evolutionists for a few years soon went the way of its fellows when it was learned that the "new" species of plants which deVries thought he had seen produced in his garden were discovered to be but one of the many

---

[75]Dr. Scott, President of the Botany Section of the British Association for the Advancement of Science, in *Nature,* Sept. 29, 1921.

[76]John Burroughs, famous naturalist, in the *Atlantic Monthly,* August, 1920.

[77]Prof. Bateson, President of the British Association for the Advancement of Science, in *Nature,* August 20, 1914.

[78]Vernon Kellogg in *World's Work,* March, 1926.

varieties of forms which the Oenothera is privileged by the Creator to have. In an address at Toronto to the assembled scientists of America, Prof. William Bateson said, "Twenty years ago deVries made what looked like a promising attempt to supply this (evidence of new species appearing among natural offspring) as far as Oenothera is concerned . . . but in application to that phenomenon the theory of mutation falls. We see novel forms appearing, but they are no new species of Oenothera. For that which comes out is *no new creation.*"[79]

The abandonment of the speculation of deVries as to the how of evolution is expressed by Prof. Jeffery of Harvard University in the following words, "The mutation theory of deVries may now be relegated to the limbo of discarded hypotheses."[80]

Today no evolutionist has anything to offer to account for the evolutionary process which is said to have taken place. "When students of other sciences," says Prof. Bateson, "ask us what is now currently believed about the origin of species, we have no clear answer to give. Faith has given place to agnosticism," and "That essential bit of the theory of evolution which is concerned with the origin of species remains utterly mysterious," and "We cannot here and now explain how species arose."[81] "Old explanations of evolution do not explain it," acknowledges Prof. Kellogg.[82] "These things are an illustration of the bankruptcy of the present theory of evolution," writes Prof. Holmes of the University of California.[83]

One wonders how long the evolution theory is going to last without that essential bit of the theory which tells how and why such marvelous things as a butterfly, a trout, a robin, a lamb, a man were produced purely by forces of nature working naturally, such marvelous things as the Christian believes required supernatural power and wisdom, definite creative acts, for their production. The

---

[79]*Science,* Jan. 20, 1922.
[80]*Science,* April 3, 1914.
[81]*Science,* Jan., 1922.
[82]*World's Work,* March, 1926.
[83]*Science,* Sept. 3, 1915.

theory of evolution is at present lacking an explanation of how organs and species were produced. Unless someone comes soon to its rescue how long can the theory hold? Meanwhile, it is being held by evolutionists, in the words of Bateson, as an act of *faith,* while they wait for another greater than Lamarck, or Darwin, or deVries. The difficulties to be faced in old problems and in new problems brought to light by the Mendelian discovery are so great that the final question will have to be not "how did it happen," but "did it ever happen at all."

SUMMARY

The theory of evolution should not be accepted in place of the doctrine of creation until evolutionists have answered the question, "How were forms produced by the operation of purely natural laws?"

Lamarck's explanation of how present forms evolved non-miraculously is not acceptable, and is not accepted by evolutionists today. The chief reason is because acquired characters are not inherited.

Darwin's explanation is not acceptable, and is not accepted today by evolutionists because (1) selection can only take away. It cannot produce. (2) There are many organs of living things which would have been not only not a help to an evolving creature, but would have been a destructive hindrance in the great struggle for existence if possessed in an imperfect state.

DeVries' explanation is not acceptable, and is not accepted by evolutionists today because what deVries thought were new species were found to be nothing but unknown varieties within old species.

Evolutionists today have no explanation of how living forms evolved.

Chapter IV

THE LAST WORD ON EVOLUTION

AFTER ITS KIND, the first word on evolution, and forever decreeing its impossibility, was spoken by God at creation and given to men as a revelation through the Book. That first word, spoken by the Creator and implanted by Him upon all natural species, has been dimly read by men through the ages out of the Book of Nature. In the laws of Mendel, as they are called in honor of the man who first discovered them, we have what is entitled to be called the last word on the same subject. The latest results of modern biological research, Mendel's Laws, agree exactly with what was written by Moses three thousand years ago.

Gregor Mendel was an Austrian monk who lived about the middle of the last century. He was a biologist of note. While experimenting with garden peas he made a discovery. He learned that peas do not vary in heredity in any such a slip-shod, hap-hazard fashion as was supposed by Darwin, Lamarck, and others, but according to definite, orderly laws which he recognized and formulated. Enthused with his discovery, he wrote a paper on the subject and read it before the Natural History Society of Brunn, Austria, in 1866. At that time scientific men were all absorbed with Darwin's theory of evolution by slow, gradual, minute additions, and such information concerning the heredity of plants and animals as Mendel had discovered did not fit in well with Darwin's teachings. Mendel's discovery, therefore, was ignored completely, and it lay buried and unknown for thirty-five years. Not until the year 1900 was it brought to light when it was rediscovered by deVries and Bateson.

The principles and laws of heredity discovered by Mendel, when they became thoroughly known, completely changed the old ideas of scientists in regard to heredity. They revolutionized the notion of evolution which was popular twenty years ago. Bateson, the world's greatest biologist and student of Mendelian heredity, has said that

Fig. 18. Gregor Mendel. Mendel is an answer to those evolutionists who say theologians have no scientific ability and can know nothing about evolution.

Darwin would never have written the *Origin of Species* if he had known Mendel's work. Not only this, but these principles and laws went far to destroy the faith of biologists in evolution itself. "It comes to pass that some biologists of the greatest authority in the study of Mendelian principles of heredity are led to the expression of

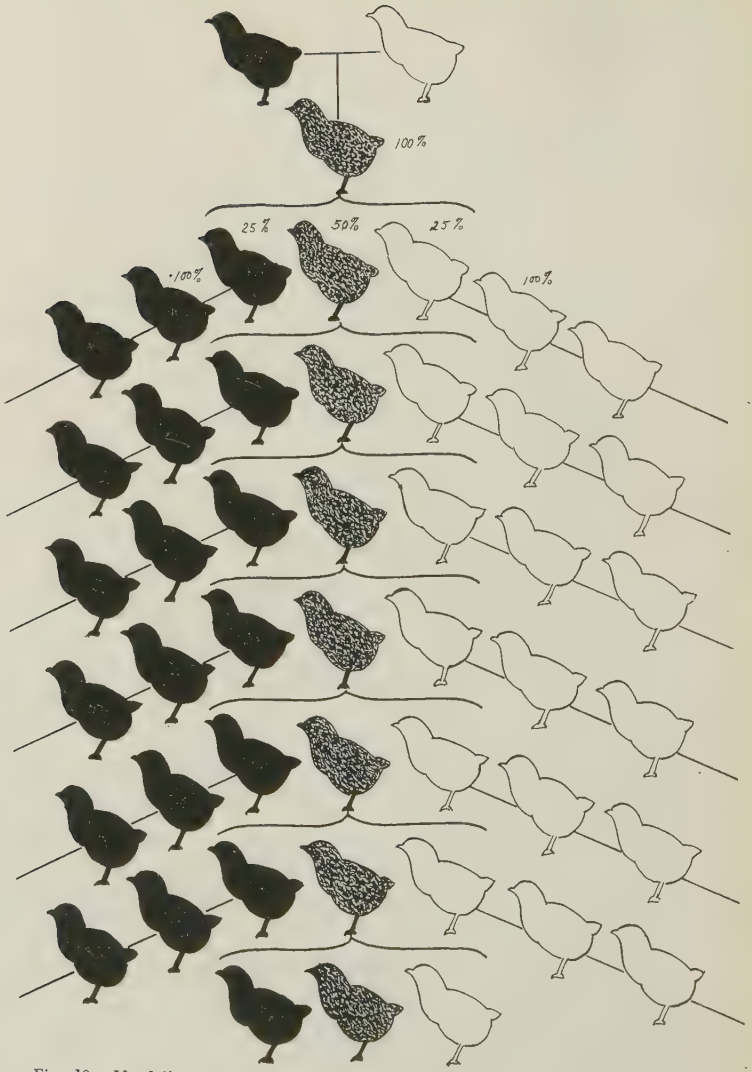

Fig. 19. Mendel's Law in the domestic fowl *Andalusian*. The dominance of the black factor over the white is incomplete. There is no room for evolution. The principle "after its kind" is maintained while an orderly variation among the offspring takes place.

ideas which would almost take us back to *creationism."*[84] These words were spoken at Harvard University in 1916 by Prof. Caullery of the Chair of Evolution of the University of Paris.

From the beginning a pronounced dislike for Mendel's laws was apparent on the part of evolutionists. Alfred Russel Wallace, Darwin's close friend and co-worker, said, "On the general relation of Mendelism to evolution, I have come to a very definite conclusion. That is, that it is really antagonistic to evolution."[85] The evolutionist Caullery, quoted above, said, "The data of Mendelism embarrasses us quite considerably."[86] Prof. Scott of Princeton, another evolutionist, has said, "Interesting and profoundly important as are the results of Mendelian investigation, it must be admitted that they have rendered but little assistance in making the evolution process more intelligent, but instead of removing difficulties have rather increased them."[87] Bateson revealed the situation when he said, "I notice that certain writers, who conceive themselves to be doing a service to Darwinism, take occasion to say that they expected as much (of Mendelism) and that from the first they *disliked the whole thing."*[88]

The blow that the evolution idea has received from the discovery of Mendel's laws is well presented in the words of E. W. McBride, Prof. of Zoology in the Imperial College of Sciences, England. "I well remember the enthusiasm with which the Mendelian theory was received when it was first introduced to the scientific world in the early days of this century. We thought at last the key to evolution had been discovered. But as our knowledge of the facts grew, the difficulty of using Mendelian phenomena to explain evolution became apparent,

---

[84]*Smithsonian Institute Report,* 1916, page 343. The eminent Frenchman, Dr. Doumergue, in an article in *Foi et Vie* on the status of the theory of evolution in France, says that Prof. Caullery now (1925) "refuses to teach evolution, finding it of little interest."

[85]*Letters and Reminiscences,* page 340.

[86]*Smithsonian Institute Report,* 1916, page 333.

[87]*Theory of Evolution,* page 163.

[88]*Nature,* May 10, 1924.

and this early hope sickened and died. The way that Mendel pointed seemed to lead into a cul-de-sac (blind alley.)[89] Were Prof. McBride willing to admit it, he should rather say "back to special creation." As expressed by Bateson, Mendel's discovery has had the effect

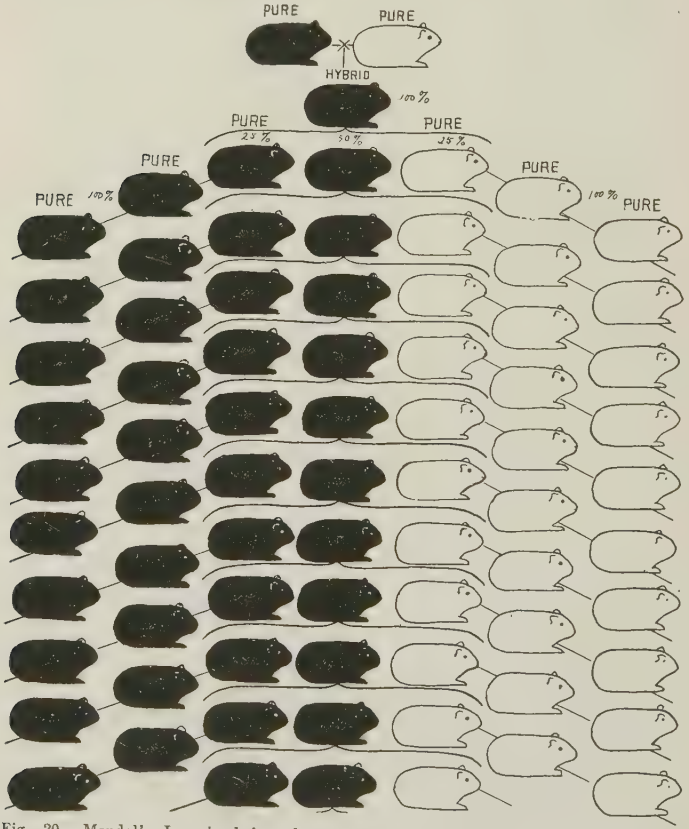

Fig. 20. Mendel's Law in hair colors of *Guinea-pigs*. The fixity of species is illustrated. Complete steadfastness characterizes the descent from generation to generation. Only two opposite factors are involved in the illustration. Colored hair dominates over white hair completely. A greater number of factors e. g. short hair vs. long hair, rough-hair vs. smooth hair, in addition to the color and non-color factors would cause a greater amount of variation among the offspring, but the same law of descent would be followed and the same steadfastness observed.

[89] *Science Progress*, Jan., 1925.

on the theory of evolution of "destroying much that till lately passed for gospel."[90]

So important is the bearing of Mendel's discovery upon the Biblical account of creation that an effort will now be made to give by illustration some indication of what Mendelism is. For complete information the reader is referred to one of the many books on the subject recently published.[91]

There is a common breed of chickens called the Andalusian. The breed occurs in three colors: pure black, pure white, and a mixture of black and white feathers called "white-splashed." (Fig. 19.) When a black Andalusian fowl is crossed with a white Andalusian all the chicks produced are white-splashed.[92] The white-splashed chicks, when they mature and are bred among themselves, do not produce all white-splashed offspring. They produce three kinds of chicks in a definite, invariable proportion: twenty-five percent black, fifty percent white-splashed, and twenty-five percent white. The black chicks, when crossed together, produce black offspring. The white chicks produce white offspring. The white-splashed, however, when crossed among themselves, produce the same definite proportion as before: twenty-five percent pure black, twenty-five percent pure white, and fifty percent white-splashed. This law of heredity has been revealing itself as long as the ancient stock of domestic fowls called the Andalusian has been used in poultry work.

There is a plant called the Four-O'clock from its habit of blooming only in the late afternoon. (Fig. 21.) The flowers of this plant are deep red, pure white, and pink. Red, crossed with red, produces red. White, crossed with white, produces white. But red crossed with white produces pink. The whole generation of offspring produced by red and white mating are pink. When, however, experimentation continues and the seeds of the

---

[90]*Nature,* Aug. 20, 1914.

[91]See Punnett's *Mendelism,* or Bateson's *Heredity.*

[92]This is the "Andalusian" desired by poultry fanciers. It is not a pure breed but a hybrid. It cannot be made to breed true.

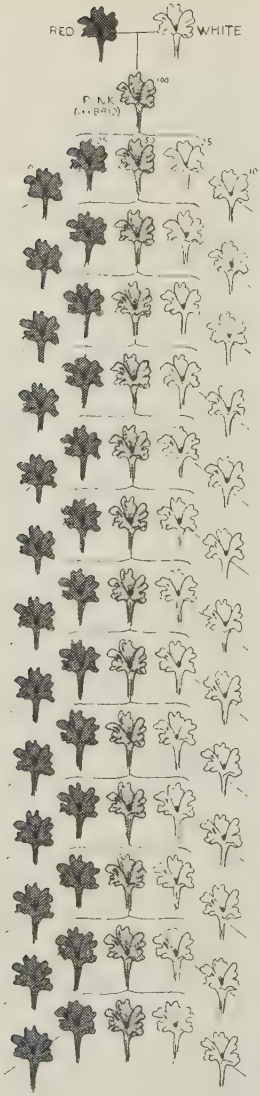

Fig. 21. Mendel's Law in the Four-o'clock. Dominance of red incomplete.

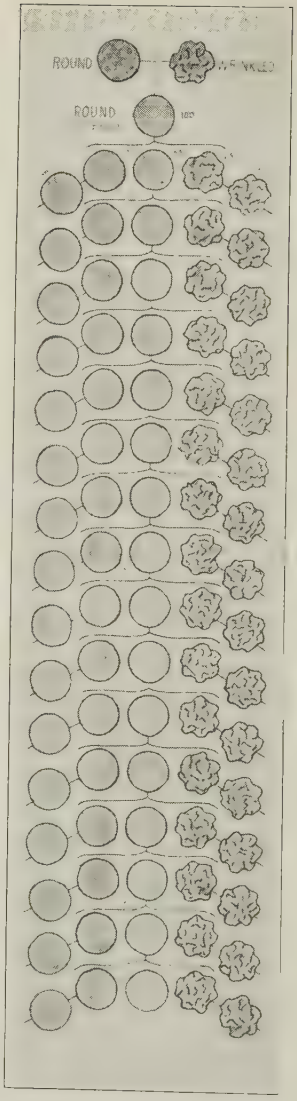

Fig. 22. Mendel's Law in garden peas. Round dominates wrinkled completely.

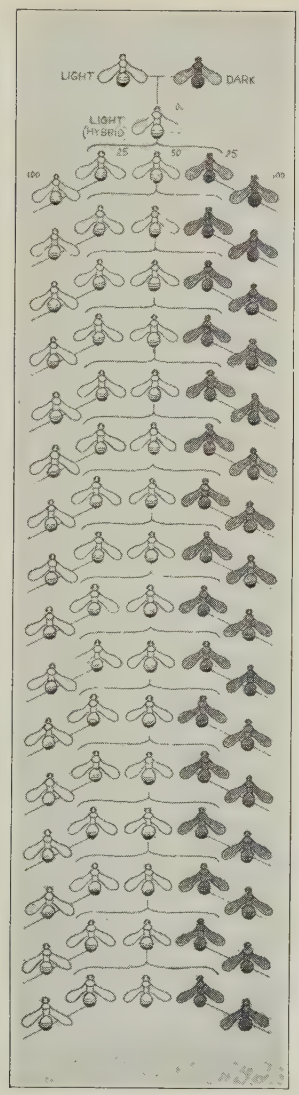

Fig. 23. Mendel's Law in the fruit-fly *Drosophila*. Light dominates dark completely.

Fig. 24. Mendel's Law in chickens' combs. Rose dominates single completely.

pink blossoms are allowed to produce plants, pink flowers are not the only flowers that result. Red and white blossoms also appear, and always in the proportion of one red, two pink and one white. The seeds of the red flowers produce red-blossomed plants. The seeds of the white flowers produce white-blossomed plants. The seeds of the pink flowers produce, as before, one red, two pink, one white. The same process continues on indefinitely.

Still another example may be cited, this time from among the mammals. When a black rabbit of pure breed and a white rabbit of pure breed are crossed the offspring are all gray. The result when two of this gray generation are crossed, however, is one black, two gray, one white. The black produces black, the white produces white, the gray, being impure or "hybrid," produces one black, two gray, one white, and so on indefinitely.

Still another illustration may be taken to illustrate the feature of Mendel's Law called *dominance*. In the cases thus far cited the hybrid, i. e. the product of the cross between two pure breeds, has been different from either parents. The Andalusian, for example, which is produced by mating of a pure black fowl and a pure white one, is a black showing some white markings in the feathers. It is a black, but the dominance of the black over the white is not complete. The same may be said of the Four-O'clock and the rabbit example cited. In most species, however, one factor dominates over another completely in the hybrid varieties. Such is the case in the guinea-pig. (Fig. 20.) If a black or colored guinea-pig is mated with a white or uncolored guinea-pig, the first generation of offspring will be all black or colored. The factor for white is present in the hybrid which have been produced, but it does not appear. Here the color *dominates* over the lack of color, causing the hybrids to look exactly like the pure parent. They are, however, impure varieties, which produce, when mated with one another, one pure black, two impure blacks, and one pure white. The pure black will produce only black offspring. The pure white will produce only white offspring. The cross or impure

will produce one pure black, two impure blacks, and one pure white.

It is impossible, of course, within these limits to present a full statement of Mendelian principles. It is hoped, however, that the reader will have his interest in the subject, which greatly upsets old evolutionary ideas, so awakened that he will investigate this last word against evolution for himself in works which deal only with it.

From the above illustration it is seen that species, e. g. the guinea-pig, contain certain "somethings" that travel down from offspring to offspring as units. The black color of hair and the white color of hair are the product of two distinct "somethings" which pass down from generation to generation as if they were poured in at the top, and after appearing regularly along the way, come out at the end still intact. (See Fig. 28.) These "somethings" are called *factors* by students of heredity. Each natural species contains considerable numbers of these factors, which affect all parts of the organism and determine the color, size, shape which each part must assume.[93] In dogs, for example, there are certain factors which have to do with the hair, making it long or short, rough or smooth, curly or straight, white or colored, plain or spotted as the case may be. These factors are definite, fixed in number, and indestructible. They can combine in one generation in one way and produce a certain type of offspring. Then they can separate and combine again in another way in another generation and produce still another type of offspring. (Fig. 25, 26, 27.) There can, however, produce no greater number of different types than there are factors that can be combined. What these factors are and how this separating and recombining of them again in each

[93]A brief sample list of alternating pairs of factors in different natural species is here given. In *peas*: tall vs. dwarf. In *wheat*: beardless head vs. bearded head. In *nettles*: much-serrated leaves vs. little-serrated leaves. In *cotton*: colored lint vs. white lint. In *carnations*: double flower vs. single flower. In *chickens*: feathered leg vs. clean leg. In *cats*: short vs. "Angora" hair. In *dogs*: harlequin spotted vs. plain color. In *cattle*: polled (hornless) vs. horned. In *horses*: trotting gait vs. pacing gait. The first in the pairs is the dominant.

species takes place is now well understood and the descriptions of them constitute what are known as Mendel's Laws.

Certain general conclusions which bear upon the matter of the evolution or non-evolution of species in the light of these laws should be stated:

1. *There is order, rather than disorder, in descent.* Descent of species from generation to generation is not the slip-shod, hit-and-miss, disorderly process which Darwin and those who have given the modern theory of evo-

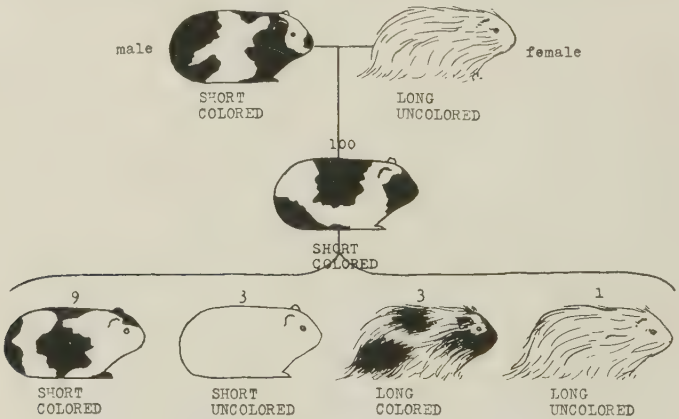

Fig. 25. The formation of new varieties within species according to Mendel's Law. As many different varieties can be formed as there are factors in the species which can be combined in different ways. In the above illustration a male and a female *guinea-pig* differ in respect to two pairs of contrasting characters. The male has factors which produce short and colored hair. The female has factors which cause long and uncolored hair. Only the dominant factors show in the first generation of offspring, wherefor all are colored and short-haired. In the second generation four varieties appear. They are the result of various combinations of the four factors contained in the grand-parents. Two of these four varieties are new in the sense that they are formed by new combinations of old factors. Nothing new in the evolutionary sense, however, has been added. The proportion of the varieties will be 9:3:3:1.

lution its great impetus supposed, but is a beautiful and orderly one, following definite, fixed, governing principles. Bateson, the world's greatest student of and authority on Mendelism, speaks of the "orderly system of descent" and of "the beautiful order in the way young are produced."

2. *Wide variation within natural species is possible*

in many cases. By combining in various ways a comparatively few notes the musician is able to make a large number of distinct harmonies. So nature, by combining in various ways the relatively few factors which the Creator supplied to each natural species, may produce a large number of distinct varieties. (Fig. 27.) The number of factors in different natural species varies. Some species have many, consequently their power of variation is large. Some have few, consequently their power of variation is small. Prof. Morgan of Columbia University, with the factors contained in a single pair of fruit-flies, produced, by combining and recombining those factors, over a hundred and fifty distinct types. The greatest number of factors in any natural species, and consequently the greatest variety in outward appearances, is found doubtless in the human species.

3. *No variation outside the limits of species is possible.* As the musician may combine notes into the making of new and peculiar harmonies, so nature, by making certain combinations of the factors existing in species, may produce occasional varieties new and strange to man. So peculiar a sight, for example, may be seen as a member of the dog species with the hair of a collie and the legs of a dachshund. Yet, no matter how strange such new varieties may seem, they are due only to a combination of factors already existing in the species. Says Bateson, "Variations of many kinds, often considerable, we witness daily, but no origin of species,"[94] and this, in his words, is the reason: "The factors which the individual *receives* and *no others* are those which he can transmit to his offspring." "An organism cannot pass on to any offspring a factor which it did not itself *receive*."[95] Each species, therefore, in the light cast upon it by the Mendelian discovery, is fixed and immutable. While variations occur, such variations take place within a closed system. (Fig. 1.) Species are like a circle inside of which continual changes, produced by the ever combining and recombining of factors in the crossing of the sexes, takes

[94] *Science,* Jan. 20, 1922.
[95] *Nature,* Aug. 20, 1914.

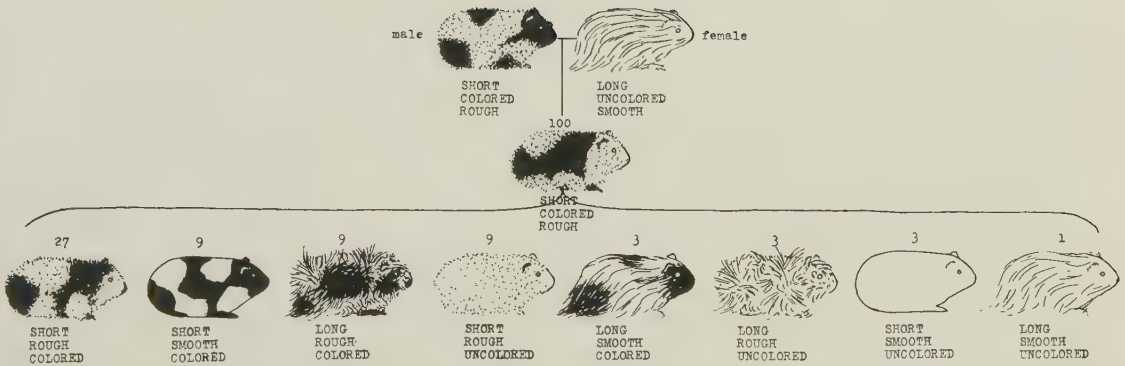

Fig. 26. The formation of new varieties within species according to Mendel's Law when three pairs of alternating characters are involved. In the above illustration the male has the three dominant factors: shortness, color, and roughness of hair. The female has the three recessive factors: length, no-color, and smoothness of hair. All or a part of the dominant factors could as well be in the female and the recessive factors in the male. In any case the first generation of offspring would all reveal only the dominant characters. In the second generation eight different varieties appear, the result of that many combinations of the factors contained in the grand-parents. Still nothing new in the evolutionary sense is added. The proportion of the varieties will always be 27:9:9:9:3:3:3:1.

place, but outside of which variation does not and can not go. A certain evolution, if one may care to call it so, occurs, but it is confined to definite limits set by the Creator. This fixity of species in the light of Mendelism is expressed by the following statements of prominent evolutionists: Prof. Scott says, "Some students of genetics (Mendelism) go so far as to maintain that species are immutable."[96] Prof. Caullery says, "These newly discovered facts (brought to light by Mendelism) have a tendency to suggest the *absolute steadfastness* of species."[97] Prof. Bateson says, "I anticipate that, when variation has been properly examined and the several kinds of variability have been successfully distinguished, the result will render the *natural definiteness of species* increasingly apparent."[98]

4. *The seat of all heredity is in the germ or "seed."* The conclusion which Weismann came to in his biological research for the reason why acquired characters are not inherited, namely, that the basis of all heredity is the germ has been reached by students of Mendelism in an entirely different way. The seed of each kind is in itself, says the Bible, as if in the seed were to be contained the machinery upon which the eternal unchangeableness of species was to rest. Such machinery is contained in what biologists call the chromatin of the germ, and to a study of this chromatin the biological evolutionists have now been driven by Mendel's discovery. An unconscious tribute to the statement in Genesis that the "seed is in itself" is found in the presidential address of Bateson as President of the British Association for the Advancement of Science, in which Mendelism was his theme, when he said, "Descent used to be described in terms of blood. Truer notions of genetic physiology are given by the Hebrew expression 'seed.' If we say he is 'of the seed of Abraham,' we feel something of the *permanence and indestructibility* of that germ which can be divided and scattered among the nations, but remains

[96]*Theory of Evolution,* page 163.
[97]*Smithsonian Institute Report,* 1916, page 330.
[98]*Science,* Aug. 14, 1914.

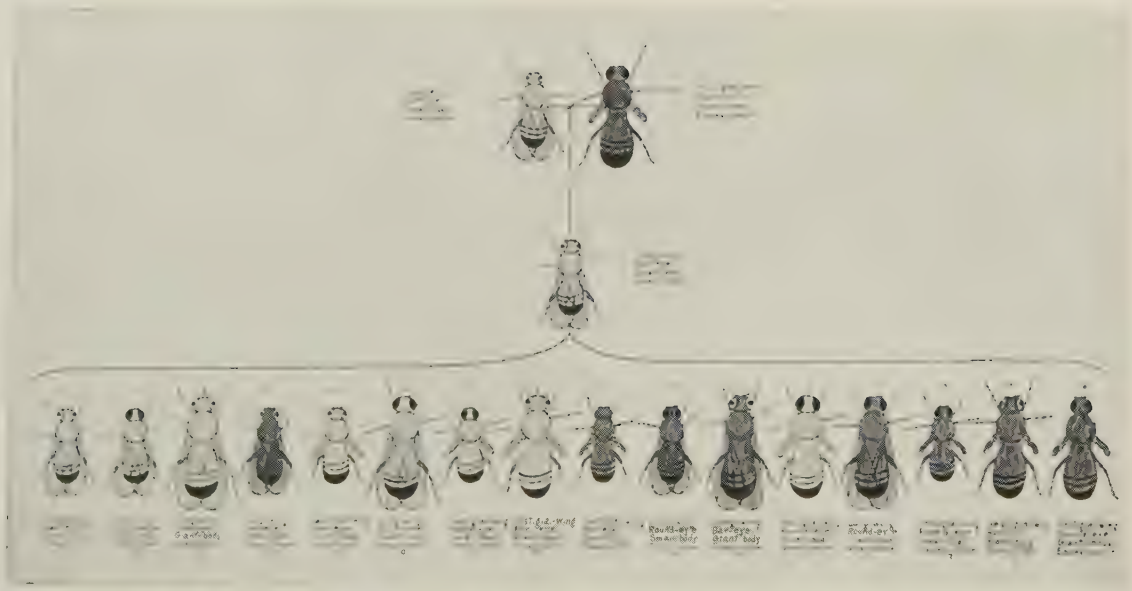

Fig. 27. Varieties of fruit-flies produced according to Mendel's Law from grand-parents containing four pairs of alternating factors. The pairs are (1) long wing vs so-called 'vestigial' wing, (2) barr-eye vs round eye, (3) small (normal) body vs 'giant' body (body twice the normal size), (4) gray (sooty) color vs black (ebony) color. None of the sixteen varieties are alike yet all are produced merely by combining in different ways the factors already existing. The sixteen varieties cross readily with one another and the offspring follow Mendel's Law. When it is understood that the fruit-fly (technical name *Drosophila*) has about a hundred pairs of factors it is realized what a tremendous number of varieties this natural species may have. For corroboration of this illustration study the *Critique of the Theory of Evolution* by Thomas H. Morgan.

recognizable in type and characteristic after 4000 years."[99]

Mendelian research has thrown remarkable light on certain problems at one time puzzling to the creationist. The "blind-fish" argument for evolution has been evaporated. Until recent times it was said by evolutionists that the blind fish of certain caves became blind because of the evolutionary influence of their environment. Their once perfect eyes evolved into sightlessness, it was said, because the creatures had been confined for so many countless generations in the darkness. Here, it seemed, the evolutionist had a definite example of the inheritance of an acquired character. While carrying on experimentation in search of knowledge of Mendelian principles, Prof. Morgan of Columbia discovered among the fruit-flies which he had produced in glass milk-bottles in the sunlight "blind" flies. They appeared in definite Mendelian proportions, they crossed back readily with parent forms, and could again and again be reproduced in the same fashion as at first, and thus demonstrated that they were merely one of the many varieties in which this species of fruit-fly can appear. Morgan therefore concluded and all students of heredity have accepted his conclusion, that "eyeless" fish did not become eyeless because they had lived so long in caves, but that they were produced by their parents outside of caves and drifted or swam into them accidentally, and there, in a suitable, protected environment, continued to live. Morgan says, "Formerly we were taught that eyeless animals arose in caves. But they may arise in glass milk-bottles by a change in a single factor."[100]. And Prof. Castle of Yale, another prominent student of heredity, has said, "As regards the vision of cave animals, the Lamarckians hold that the eyes have degenerated because no longer used, whereas the selectionist holds that the animals which have taken to living in caves have been driven to this course."[101]

Light has been thrown upon the whole problem of animal distribution. The "twos" that entered into the

---

[99]*Nature, August* 20, 1914.
[100]*Critique of the Theory of Evolution,* page 67.
[101]*Genetics and Eugenics,* pages 39-40.

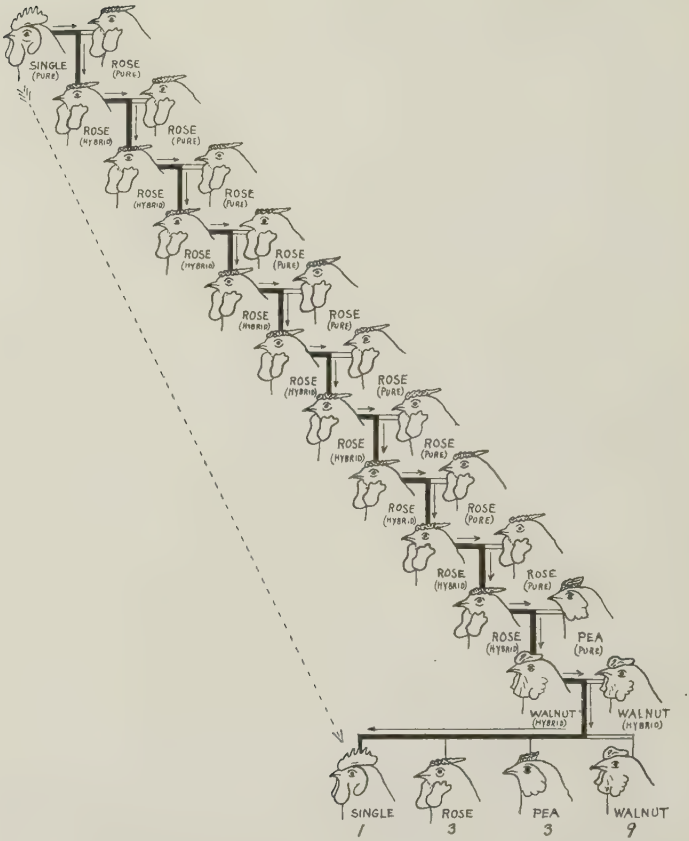

Fig. 28. Evolution means producing new forms. The above illustration shows how "new" forms are nothing but old forms which, concealed for many generations, are revealed by an accidental mating. In actual practice a *single* combed fowl crossed with a *rose* combed fowl would produce hybrid *rose* combed chicks. The *single* combed characteristic has disappeared in the hybrid offspring. One of these hybrid *rose* combed offspring crossed with a pure *rose* combed bird would produce only *rose* combed fowl. After as many generations as the breeder might desire, during all of which the *single* combed feature would be hid, he could mate one of the *rose* combed hybrid offspring with a *pea* combed fowl. The products would be *walnut* combed. Two of these mated would produce offspring one of every sixteen of which would be a *single* combed bird.

ark were likely wisely selected so as to have in themselves wide possibilities of variations for their descendants. After the Flood each species varied in heredity according to Mendelian principles. Among the cattle species varieties were produced having factors for short hair, such as is found in the Zebu of India or the Water buffalo. Such a coat being better adapted to a hot climate, these varieties migrated to warm, equatorial regions. Other varieties were produced having long, warm coverings of hair, such as the Yak of Tibet, or the bison of Europe and America, or the Musk-ox of the frozen north. These varieties migrated northward. Natural selection, working upon Mendelian variations, was likely the chief factor in the distribution of living creatures over the globe, although as has been said, man has had a considerable part in it.

An interesting side-light is cast by Mendelism upon the geographical distribution of mankind. The different shades and colors of the human skin, as well as all other features of his body, are now known to be due to factors that follow Mendel's Laws. The presence of the dark-skinned members of our race in the hot climates is not, therefore, to be explained on the evolutionary basis of inheritance of acquired characters, as due to the effects through many generations of burning sunlight upon the skin, but as due to the fact that after the Flood dark skinned specimens of humanity drifted south into the lands of the burning sun, while light skinned variations of humanity drifted north into climates more suitable for them. Africans are not dark because they came to Africa. They came to Africa because they were dark. "The darkest races of mankind are those which live where the sunlight is strongest and the skies clear; the fairest races live where the sun's rays are less intense and the skies are often overcast. This signifies to the Lamarckian that the effects of the sun's rays on the human skin are inherited; but to the selectionist it means only that men vary in depth of pigmentation and that each race has migrated to the climate which it is best fitted to endure."[102]

[102]Castle, *Genetics and Eugenics,* page 40.

Of late a new explanation of the unsolved problem of how new species arose by evolution has been offered. It comes from the ranks of those evolutionists who, through best acquaintance with Mendelian principles of heredity, have been compelled to reject the old explanations of Lamarck and Darwin as woefully inadequate. It has met with no enthusiasm among evolutionists as a whole. It will, however, be presented merely to show what great damage to old ideas Mendel's discovery has wrought, and the extent to which men will go rather than admit the possibility of special creations as outlined in Genesis. This late explanation is that "everything was there in the beginning" and "evolution has come about by *loss*."[103] "Evolution can reasonably be represented as the unpacking of an original complex, which contained within itself the whole range of diversity which living things present."[104] In other words, we are now to believe that the first cell, which came into existence of its own accord back in the dim and distant past, and from which all things have evolved, was so wonderful as to have packed up in it millions and millions of factors, factors for long hair in guinea pigs, factors for white colors in rabbits, factors for long ears in dogs, factors for blue eyes in man, and that down through the ages of the past evolution was going on as one of these factors after another was lost! At each loss a new form of plant or animal arose! Man, therefore, as someone has said, is a simplified amoeba! Hither hath Mendelism, the last word on evolution, driven those who will not regard the first chapter of Genesis as worthy of acceptance.

SUMMARY

Mendel's discovery has done great damage to the theory of evolution. Mendelism says *After Its Kind.*

The chief facts bearing on evolution Mendel brought to light are (1) descent from generation to generation is orderly rather than disorderly, (2) variation takes place

[103]Punnett, in *Mendelism,* page 81.
[104]Bateson, in *Nature,* August 20, 1924.

within natural species as a result of different combinations of materials already contained in the species, (3) nothing new is ever added. "New" forms are merely old forms come to light.

Certain old, important evidences of evolution have been destroyed.

Light is cast on the nature of the pairs in the ark, and the repopulation of the earth with many varieties of animals from a comparatively few forms after the Flood is made clear and simple.

The method of evolution is no longer said to be by gain but by loss.

Chapter V

BRIDGING THE GAP

NO logical, consistent evolutionist will permit in his scheme of evolution any interference from an outside source. Evolution, according to him, is a natural process devoid of all that is supernatural and miraculous. To call in the help of the God-idea in order to get over difficult places in the evolutionary explanation of the present world, e. g. to account for the origin of matter, the origin of life, is declared to be "unscientific," and the policy rebuked as that of the "obscurantist," a term of derision applied at the present time to all creationists. The supernatural cannot be admitted in one spot and logically excluded in another. The only consistent evolutionary position, and the only one worthy of intellectual respect is that of the evolutionist Huxley, who would not let God in anywhere, because, said he, "If you let God in one place you may as well let him in all along the line."

It is, therefore, the statement of consistent evolutionists that man is entirely the product of evolution; that the regular, fixed, natural operations of matter which have produced the lower animals in their physical and psychic make-ups have also produced man, body and soul.

It is a lamentable policy on the part of creationists not to oppose the theory of evolution in the matter of plants and lower animals, but retreat before the attack upon the first chapter of Genesis until the record of human creation is reached, and there, because the attack is getting near home, turn and do battle. Such a policy is not only inconsistent, but weak, unnecessary, and unjustifiable in the light of true scientific evidence. The decree "after its kind" holds as true for the lowest animals: bacteria germs, amoebas, clams and oysters, as for the higher animals: lions, elephants and man. In the foregoing pages, we believe, we have given ample reasons

for the belief that all orders of life have obeyed the divine decree. In this chapter will be given reasons for the conviction that the crown of creation, man, has always also done the same.

Between man and the highest brute there is a great gulf fixed. This gulf must, if the evidence for evolution is to be acceptable to thinking men, be filled in somehow. Evolutionists have made certain efforts to fill it in which will now be considered.

THE EFFORT TO FILL IN THE PHYSICAL GAP BETWEEN MEN AND ANIMALS

Charles Darwin said that the evolutionary process produced two kinds of monkeys—the Old World apes, and the New World apes. He especially designated the gorilla as man's most immediate ancestor among the brutes. In other words, according to Darwin, man came from a present-day monkey form. Today, however, this is much denied. Henry Fairfield Osborn, head of the American Museum of Natural History and the boldest imaginator among modern evolutionists, contends that man did not come from any ape living or ancient, but that both men and apes branched off from a common spot on the evolutionary tree further down the stem.

The reason for this modern twist in the theory, separating man from any living ape-form, is partly due to the fact that it is impossible to decide which of all the apes to select as the ancestor. The gorilla may be most like man in some respects, but it cannot be chosen as the ancestral form, because man's skull is smooth on top while the gorilla's has a high bony crest in the shape of a chicken's comb. Man has 12 pairs of ribs. The gorilla has 13. The gibbon cannot be chosen. It has a stomach most like man's stomach, also 12 pairs of ribs, but its arms,[105] reaching down below the ankles, tell an-

[105]They are called "arms" by courtesy. They are more properly legs, since the gibbon and all apes run along the ground in the native state on all fours like the bear or dog. Pictures showing apes in sitting positions in chairs are usually presented by evolutionists for propaganda purposes. The bear, when it stands erect in its native habitat, takes a much more human position than any ape.

other story. The chimpanzee has short arms, but it has 13 pairs of ribs. The orang has a brain closest to man's for shape (highest in the forehead region) but the foot of the orang has a thumb instead of a big toe. All apes have this last feature in their anatomy, giving them the appearance of being equipped with four hands. The baboon's spine is most like man's spine, but in all other respects the baboon is widely isolated. The most human-like heads among the apes are found among some of the smallest, long-tailed South American monkeys. Mivart says, "It is manifest that man, the apes and half-apes, cannot be arranged in a single ascending series of which man is the culmination."[106] "It should be borne in mind that it is to no one kind of ape that man has any special or exclusive affinity, and that the resemblance between him and lower forms are shared in not very unequal proportions by different species."[107]

Though man is not today said to be descended from any living ape form, he is nevertheless said to be an evolution from some creature of the remote past who was ape-like in all his physical and mental characteristics. It may as well be called a monkey and the hair-splitting be done with.

On the basis of a slow evolutionary process from the amoeba to man there should be millions of connecting links all along the way. They should exist between apes and man. As Prof. W. B. Scott of Princeton says, "After all, what we want most is not *the* missing link, but *whole chains* which show clearly the descent of man."[108] This chain is admittedly lacking. While fossils of true apes such as are alive today, are found, and many fossils of man, forms that represent states between them are not found. True, they are said to exist, but are still hidden in the darkness of the earth. Some are claimed to have been brought to light. About those forms still hidden in the earth not much can be said, except to ask how

---

[106]*Man and Apes,* page 173.
[107]Ibid, page 193.
[108]*New York Times,* Dec. 27, 1925.

evolutionists know they are there. These that have been discovered will now be discussed. When the circumstances surrounding the discovery, collection, and reconstruction of them are considered, it will be apparent that they are far from satisfactory evidences of the evolution of man from any ape-form.

1. *Pithecanthropus Erectus,* the "Ape-Man of Java." This so-called intermediate form is said to have lived approximately 500,000 years ago and represented the first step of the brute in man's direction.

The following account is based on an article in the *Smithsonian Institute Report* for 1913.[109] In September, 1891, a man named Dubois, while digging for fossils in the bank of a river in Java, discovered a molar tooth. The following month he said he found the top part of a skull about three feet away from the place where, a month before, he found the above mentioned tooth. A year later, in August, 1892, he said he found a thigh bone about fifty feet from the spot where a year before he found the tooth and skull top. In the following month, October, 1892, he found another molar tooth. These four bones, found in a region where the remains of many animal species were abundant,[110] are the basis of the so-called ape-man of Java. (Fig. 29.)

Three years later Dubois brought the bones to Europe and laid them before the Third International Congress of Zoologists at Leiden, Germany. After he had made his report, Dr. Rudolph Virchow, the foremost scientist of his day, politely yet plainly criticized Dubois' report with the remark that, found as they were so far apart, there was no certainty that the bones all belonged to the same creature. Other scientists gathered at the convention examined the bones and could come to no conclusion about them.

Shortly thereafter Dubois carried the bones to his home in Holland and locked them in a closet, where they

---

[109]*Ancient Remains of Man,* by Dr. Ales Hrdlicka, page 495.

[110]Sir Arthur Keith, *Antiquity of Man,* page 258, says that bones of twenty-seven different kinds of animals were found in the strata where the bones of the Java "ape-man" were found.

have been kept, concealed from the gaze of men, ever since. Thus speaks Dr. Ales Hrdlicka, evolutionist, about this closeting of this "evidence" of man's evolution.[111] "It would surely seem proper and desirable that specimens

Fig. 29. Fragments of the missing-link "Pithecanthropus." They consist of a skull-cap, a femur, and two teeth. The skull-cap and the leg bone were found 50 feet apart. The teeth were found several yards from the skull. There is no certainty that any of the bones belonged to the same creature. Yet with these fragments as a basis, a creature of clay half ape, half man in appearance is constructed and offered to the unsuspecting public as a sure evidence of man's evolution from the brute. Note the high forehead compared to that of Lafayette in Fig. 33. (Collected from Smithsonian Institute Report, 1913.)

of such value to science should be freely accessible to well qualified investigators and that accurate casts be made available to scientific institutions, particularly after 20 (it is now 30) years have elapsed since the discovery of

[111] *Smithsonian Institute Report,* 1913, page 497.

the original. Regretably, however, all that has thus far been furnished to the scientific world is a cast of the skull-cap, the commercial replicas of which yield measurements different from those reported taken of the original, and several not thoroughly satisfactory illustrations; no reproductions can be had of the femur or the teeth, and not only the study but even a view of the originals are denied to scientific men." If, as Dubois claimed, these bones are truly authentic evidence of man's evolution, it is indeed strange that they are kept in the darkness rather than in the light. Prof. W. H. Ballou, another evolutionist, in the *North American Review* of April, 1922, openly questioned Dubois' honesty in the matter on account of his refusal to place the evidence where all men can see it. He said, "All we know about Pithecanthropus is what Dubois the finder of the remains, gave out; who then sealed up the fossil and has hidden it for thirty years. We do not even know whether he told the truth about the remains or not, and are doubtful because of his refusals to let anatomists have an opportunity to verify or disprove him."

Of late a plaster cast of what Dubois discovered was received by Prof. Scott of Princeton and pronounced by him[112] and other Princeton evolutionists to have belonged to a human being of a degraded type. From point of view of size the skull may be what Dr. Albert Churchward[113] regards it: the skull of a pigmy.[114] Certainly, however, it is no honorable addition to the accomplishments of scientific men that, on the basis of these bones, a clay model of a creature half ape, half man should be constructed, and pictures of it broadcast in newspapers and magazines over the land, in the name of science. "Attempts have been made to portray him (Pithecan-

---

[112]*New York Times,* Dec. 27, 1925.

[113]*Origin of Evolution of the Human Race,* page 38.

[114]The recent and loudly proclaimed find of another skull of the species "pithecanthropus erectus" turned out to be an elephant's knee-cap.

thropus) in the flesh, but these exercises of the imagination are of no scientific value."[115]

2. *Eoanthropus Dawsoni,* the "Dawn-Man-of-Dawson." The second discovered form that is said to fill the gap between man and the brute is the so-called Piltdown Man, named after the man who had the doubtful honor of having discovered him.

Fig. 30. Bone fragments which are the basis of the *Piltdown Man*: 1, nasal bone; 2, 3, 6, skull fragments; 4, jaw fragment; 5, tooth; 7, flint. Evolutionists have had great difficulty in fitting the skull parts together. There is grave doubt that the jaw fragment belonged to the creature to which the skull parts belonged. There is also serious doubt about the owner of the tooth and its position in the mouth. The piece of flint found "near" the skull parts is supposed to be the work of the *Piltdown Man's* apish hands. It may be merely a work of nature. (*The Hall of the Age of Man Guide Leaflet No.* 52, *American Museum of Natural History.*)

The manner of the discovery is worth relating in detail for the purpose of showing the amount of certainty or uncertainty, as the case may be, connected with this further "proof" of man's evolution from the ape.

[115]Dr. Sollas, Department of Paleontology, Oxford Univ., *Ancient Hunters,* page 41.

Sometime about the year 1908 a man named Dawson got from a workman digging in a gravel pit in England, who had been requested to watch for fossils, a small fragment of a skull of some kind. Some years later (this is as Dawson reported it himself),[116] while visiting the same spot, Dawson picked up two more small parts of a skull, making three parts in all. Another year later, making the discovery extend through a period of three years by this time, half, or less than half of a jaw-bone of some animal was discovered. Dawson says that, guiding himself by a tree close by, he concluded that the jaw-bone was found in the same spot as the skull fragments already mentioned. (The reader can judge how definitely localities are marked by trees after a year or more has passed away.) On the same occasion Dawson's friend, Woodward, found another tiny fragment of a skull. The year following the discovery of the half-jaw a priest named Teilhard found a tooth. In the same region were also found bones of elephants, hippopotami, beaver, horse and deer.

All the bones thus discovered, when collected together, constitute the remains of the Piltdown Man and are said to be certain evidence of man's evolution from the apes. (See Fig. 30.)

Would anyone care to sentence a man to death on the sort of reasoning that declares those bones to belong to the same creature, found as they were through a period of many years amid the remains of numerous other animals, and scattered about a gravel pit large enough to drive a wagon and a team about in it and containing the remains of so many other species? Yet on such evidence the revelation of man's creation in Genesis is to be considered purely mythical.

Dawson and Woodward, before the discovery was quite complete, the single tooth not having yet been found, began to make a reconstruction with plaster of Paris of the skull of the missing link as they conceived it to be. (Fig. 31.) Motivated by the hope that they had in their

[116] *Smithsonian Institute Report,* 1913, page 502.

possession a transition form between men and apes, they made a plaster model of a head, half-man, half-ape, giving to the head the size they thought such an intermediate creature should have had, that is about 1070 cubic centimeters brain capacity. Into this plaster head-cast they pressed the skull fragments as they conceived them to be related to one another. Into the jaw, which had been moulded into what was considered the proper protruding shape, they forced the half-jaw that had been found. They later gave the tooth a place next to the lower jaw. Thus the aching void between the ape and man was further filled in.

However, all was not well. A man named Keith, the head of the Royal College of Surgeons, England, himself an evolutionist, took issue with Dawson and Woodward as to the manner in which their reconstruction of the skull with much plaster of Paris had been accomplished. Keith figured the skull should be larger than they had made it. About 1500 cubic centimeters brain capacity instead of 1070 was his idea. The few fragments of skull could offer no objection whatever to either brain capacity. Thereupon began an argument between the two, Keith on the one hand and Woodward on the other, which was carried on for months in the magazine *Nature,* as to the proper size of the skull. The fragments were arranged and re-arranged according to the whims of the contestants. No final conclusion was ever reached. The scientific world that followed the discussion got sick of it. No final conclusion ever can be reached. The recovered bones are far too scant.

Nor was all well, even among evolutionists, with the single tooth and the jaw. By Woodward and Smith the tooth found by Father Teilhard the fourth year was assigned to the lower jaw of the right side. However, when the "evidence" reached America, the tooth was assigned to a place in the upper left jaw by Osborne, Miller, Anderson and others. In America, therefore, this tooth resides in the plaster of Paris models in the upper left jaw. In Europe it resides today in the lower right jaw. The worst, however, has happened to the half jaw dis-

covered the third year. It was emphatically declared by evolutionists of the highest standing[117] not to belong with the skull fragments at all and to be that of a chimpanzee.

A few quotations from a well-known scientist will suffice to show the utter lack of scientific knowledge in the claims of evolutionists that in the Piltdown bone-fragments there is a discovery of a genuine missing link. Prof. MacCurdy of Yale says,[118] "All the cranial (head) fragments, including the nasal bones, are human and belong evidently to one individual. They are, however, so incomplete as to leave room for a difference of opinion especially

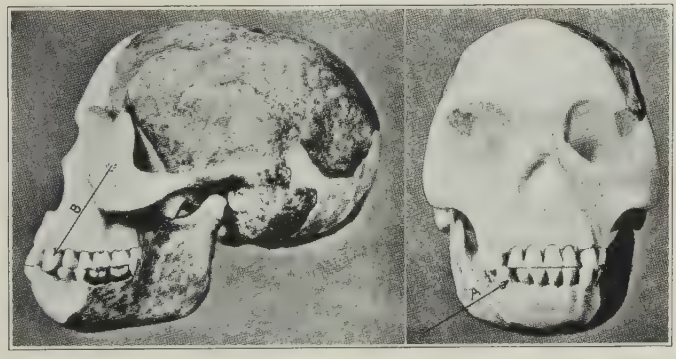

Fig. 31. Front and side views of the restored head of the "Piltdown Man." This restoration was made by Dawson and Woodward. It does not show the tooth because the tooth had not been found before the restoration was made. When the tooth was found Dawson and Woodward assigned it to the lower jaw of the right side where arrow A points. By other "authorities" the tooth is assigned to the upper left jaw where arrow B points. The white parts seen in the above views are made of plaster of Paris. The dark parts are the recovered bones. The right side (hidden from view) has only the smallest fragment of bone. The remains are bulked together on the left side. In arranging the fragments so as to determine the size of the skull a storm of controversy raged between Dawson and Woodward on the one hand and Keith, head of the British Royal College of Surgeons on the other. The former wanted 1070 c.c. brain capacity. The latter wanted 1500 c.c. It would seem that with the recovered fragments as a basis the size of the head could be as well determined by the amount of plaster of Paris on hand as anything else. It should be borne in mind that there is grave doubt that the fragment of the jaw-bone belonged originally with the skull parts. (Smithsonian Institute Report, 1913.)

[117]Sir Ray Lankester, Prof. of Zoology and Anatomy, University of London; Prof. Marcellin Boule, of the French Museum of Natural History; Prof. G. G. MacCurdy of Yale University; Prof. David Waterston, Prof. of Anatomy, University of London.

[118]*Science,* Feb. 18, 1916.

in regard to the capacity of the brain case. From the start there were not lacking those who hesitated to accept the cranium and mandible (jaw) as belonging to the same individual. This was the stand taken by Sir Ray Lankester on the occasion of the first report of the discovery before the Geological Society of London in December, 1912. On the same occasion Prof. Waterston was even more emphatic, saying it was very difficult to believe that the two specimens have come from the same individual, since the mandible resembled that of a chimpanzee, while the skull was human in all its characters. The inherent difficulty in making Dr. Woodward's restoration ring true rests on the attempt to adjust parts that were never intended for each other."

With the two sets of fossil remains just considered the relics of creatures supposed to be mid-way in evolution from brute to man are exhausted. All other forms, the chief of which will be discussed presently, are called human and are therefore labelled by the evolutionists themselves as of the genus "Homo." The conclusion, therefore, is certainly valid, that the gap is not filled. And that such flimsy evidence has been grasped at and used as it has is a striking commentary on the terrible scarcity among the fossils of real evidence of human evolution. With this word we pass on to a consideration of those remains of man supposed to be low human forms.

3. *Homo Heidelbergensis,* the "Man of Heidelberg." This man is said to have lived some 250,000 years ago. Publications dispensed by the American Museum of Natural History reveal this ancient mythical worthy with a slain boar thrown upon his back. Here, at last, the truth seeker expects to find a considerable amount of real evidence as a basis of it all. What, however, does he find? Merely a jaw-bone discovered in 1907 by two workmen in a sand-pit near Mauer, Germany. (See Fig. 32.) The jaw-bone is uncommon, chiefly for its great size, having very likely belonged to a man of the stature of Goliath. While it is also not common on account of its rounding chin, this shape can be duplicated among living human

beings. Its counter-part occurs quite often among negroes. Its teeth are distinctly human, and compel evolutionists to admit that they are dealing with acknowledged human remains. The well-known evolutionary anthropologist, Hrdlicka, says, "The teeth of the Mauer (i. e. Heidelberg) Jaw are perfectly preserved and . . . they are unquestionably human teeth. They force the conclusion that their possessor . . . had already stepped over the line above which the being would be termed human."[119]

Fig. 32. The Heidelberg Jaw. Judging from its size it belonged to a man of the stature of Goliath. (Smithsonian Institute Report 1913.)

4. *Homo Neanderthalensis,* the "Neanderthal Man." The remains of this human being were discovered in 1856 in a cave in western Germany by two laborers. They were carelessly dug up by the workmen so that many parts were lost. A skull (See Fig. 35) and numerous parts of the skeleton were saved. It was very evident that the remains had been buried, showing a belief in the future life on the part of the race to which the man belonged.

[119]*Smithsonian Institute Report,* 1913, page 511.

Dr. Virchow, the foremost scientist of his day, and others since his time, looked upon the skull as deformed by disease, while others of high scientific repute regarded the specimens as probably proceeding from an idiot.[120] From the shape of the skull the individual would be classed as a "low-brow." However, in brain capacity[121] the Neanderthal man (if it was not a woman), was but little below the average European, for it has been variously estimated by the evolutionists themselves at around 1,230 c.c.[122]

Since 1856, when the bones of the Neanderthal man were discovered, a very large number of remains of other men have been unearthed in caves and ancient burial grounds of Europe, from Germany to Spain and from England to Croatia. Out of these have been selected for evolutionary propaganda purposes the remains of several, those especially that have low human characteristics. These have been described in great detail and put in museums for exhibition. Among the most important are the men of Spy, the Man of Krapina, the Man of Jersey, the La-Chapelle-aux-Saints Man, the LaGuina Man, the Mousterian Man. They are all classed together as the Neanderthal race.

However, these men are all distinctly human. (See Fig. 33, 34, 35.) In brain capacity some far exceed the average American. The capacity of the La-Chapelle-aux-Saints skull, for example, is estimated at 1,600 c.c. They buried their dead. They used flint implements like the American Indian of recent times. Some of the remains of this Neanderthal race show the effects of fire and wounds. The conclusion concerning it is, therefore, well summed up by the evolutionist, Sir Arthur Keith[123] who said, "In size of brain Neanderthal was not a low form. His skill as a flint artisan shows that his abilities were not those

---

[120]See *Smithsonian Institute Report,* 1913, page 518.

[121]Mere brain capacity is no basis for the determination of human intelligence, since an educated woman with a brain capacity of 1200 c.c. may be far brighter than a man with a capacity of 1600 c.c.

[122]The brain capacity of apes never reaches higher than 600 c.c.

[123]*Antiquity of Man,* page 159.

Figs. 33, 34, 35. *Left*—Marquis de Lafayette, Revolutionary War hero. *Center*—Skull of the Man of Spy No. 1, a member of the supposed missing link race the Neanderthals, with profile of Lafayette superimposed. This skull might have belonged to Lafayette. *Right*—The original Neanderthal skull. According to the prevailing methods of securing "missing-links," the skull of Lafayette, if unearthed in some European cave, would make an excellent bit of evidence of human evolution. The Man of Spy No. 2, found buried with No. 1, has "a considerably higher and more convex forehead, and the vault is higher as well as more spacious, and the form approaches in many respects that in modern man" (Hrdlicka). No. 2, therefore, could as well be taken as the representative type as No. 1. It will be noticed that the original Neanderthal skull has a higher forehead than Lafayette. (Drawing of Lafayette from Library of Congress. Skulls from *Smithsonian Institute Report,* 1913.)

of a low order. He had fire at his command. He buried his dead. He had a distinct and highly evolved form of culture. Neanderthal was certainly not a dawn form of humanity."

5. The *Cro-Magnon Man.* Only briefly need this man be mentioned. He is distinctly human. Concerning him Osborne has said,[124] "The Cro-Magnons were people like ourselves in point of evolution, and the characters of the head and cranium reflect their moral and spiritual potentiality. This was a race of warriors, of hunters, of painters and sculptors by far superior to any of their predecessors."

The method adopted by those who are attempting to fill in the gap between man and brute from the evidence of human fossil remains should be clearly understood. Human beings vary in appearance due to racial peculiarities, customs, and diseases. Sex and age, not readily determined in fossil remains, determine to a great extent the size of the skull. Certain uncivilized tribes have had a custom of flattening the head of the child in its early years. Imbecility is a cause of abnormally large, abnormally small, or otherwise abnormally shaped skulls. The heads of pigmies, true men, are much smaller than the average human skull, being about 900 c.c. Some men have high foreheads. Some men have low and slanting foreheads. Yet the latter may have as great intelligence as the former. If, therefore, a man were seeking, as some are, for evidences of the evolution of man from the ape, it would not be difficult for him to find it among acknowledged human remains, by searching among the graveyards of men, rejecting those skulls with high, intelligent looking foreheads, selecting those shaped so as to serve their purpose, and assigning to them the respective remote ages which their degree of ape-likeness permits. This is the actual method adopted by evolutionists. Out of the graveyards of the past, when the men of Europe were in a similar state of barbarism to that of our American

---

[124]Revised 1923 *Guide Leaflet,* No. 52. American Museum of Natural History.

Indian a hundred and fifty years ago, have been unearthed a very considerable number of human remains. Those mentioned in works of evolutionists, such as Osborne's *Men of the Old Stone Age,* or Hrdlicka's *Ancient Remains of Man,* are only a few, carefully selected, of the whole number of remains discovered, remains which, as far as there is any evidence to the contrary, all belonged to men of the same age. Those human remains, therefore, that more closely fulfilled the requirements of a link between man and his supposed ape-ancestors have been

Fig. 36. Chinook (Flat-head) Indians, after Catlin. The practice of flattening the human skull is of high antiquity in Europe. Low foreheads in ancient human remains may be caused by artificial means.

taken, measured, reconstructed, replicaed, and placed in glass cases for exhibition. Those that have not fulfilled the requirements have been "temporarily placed to one side."

That this is in fact the actual "scientific" method by which the gap between man and the brute has been narrowed is evident from the following words of Osborne, "Many finds which have failed to satisfy the demands of science (i. e. evolutionary science) on one or more of the points of geological position, associated animal re-

mains, associated implements of human manufacture, and morphological form (i. e. shape) have been *temporarily placed to one side,* to await the possibility of future discoveries throwing some light on their position."[125] The same laying aside of unfavorable human remains of the same age with those selected is also apparent from the statement of Hrdlicka,[126] "*In addition* to the more important skeletal remains of early man dealt with in the preceding pages, there exist a considerable number of specimens which, because of their isolated or defective nature, are of less value (for evolutionary purposes) to science, or which have not as yet been properly studied and determined, or which, finally, retain some elements of uncertainty as to their true position in human chronology. And *besides* these there is a large *additional series* of skeletal remains . . . which, while ancient, are nevertheless relatively near to man of the present date."

There is no way by which certain of those ancient human bones can be assigned to men who were "relatively near to men of the present date," to quote the words above, while other ancient bones are assigned to men who were relatively far from men of the present date. There is nothing in the places the remains are found by which this can be done. No cave or burial place bears unmistakable marks of being either older or younger than any other. There is nothing in the condition of the bones themselves. The fact that some bones are mineralized more than others is no criterion, for human bones buried in moist places are known to become heavily mineralized in a very few years. The flints and stone implements accompanying some human remains offers no basis of determination, for while George Washington was using silver knives and forks for eating, and using fire-arms in war in one part of the American continent there were Indians, true men, who were using flints and axes of stone in another part. At the present time, while half the world

---

[125]Taken by Prof. George McCready Price from a card in a show-case in the American Museum of Natural History, 1922. See *New Geology,* by Price, page 704.

[126]*Smithsonian Institute Report,* 1913, page 548.

lives on a high plane of civilization, there are men who are living in the "stone age." There is no basis whatever for saying, as the evolutionists do, that the Neanderthal race was any older than the Cro-magnons. They may, for all the evidence to the contrary, have been contemporary, or the Neanderthals lived first. The way in which men like Hrdlicka assign to the recovered skulls and bones their respective places as relatively near or far from the present date is to make the assumption that man has evolved slowly from some ape-form and then

Copyright, National Geographical Society. Reproduced by special permission.

Fig. 37. Art work done by men estimated by evolutionists to have lived 25,000 years ago. The figures were printed in red, black, and brown, and, because of the almost complete absence of light in the cavern, the colors are as vivid as if recently applied. How many men of today could duplicate the work?

give to those bones that have the more unintelligent aspect the more remote position and those that have the more intelligent aspect the more near position. This, however, as has been already protested against, is to assume the very thing to be proved.

It may well be granted by the lover of the Scriptures that man may have a greater antiquity than the commonly supposed 4000 B. C. It is the conviction of the writer that the genealogies of the Bible form no basis

whatever for fixing the date of the creation of Adam. It is his belief that the genealogies of the Old Testament were meant to teach not lengths but lines of descent.

THE EFFORT TO FILL IN THE SPIRITUAL GAP BETWEEN MEN AND ANIMALS

Man has a spiritual nature which distinguishes him widely from the dumb brute. But for the consistent evolutionist to account for the distinction, God is not needed. He is not wanted. He cannot be permitted to enter into the process of evolution without acknowledging the *principle* of a supernatural creation of distinct species to be correct. Since, therefore, any interference in the evolutionary process from a supernatural Divine source is excluded by logical necessity it is said by evolutionists that the soul of man, like his body, is the product of purely natural operations of the laws of nature.

That there is a wide gap between men and animals in their mental and moral natures has been recognized even by the heathen from Aristotle to the present time. The uncivilized savage instinctively recognizes the existence of this difference and feels the great superiority of himself over the whole animal creation. This feeling of lordship is due to the presence in man of a spiritual nature created after God's image.

It is recognized by evolutionists that the spiritual gulf between man, the crown of creation, and animals must be filled in without recourse to a supernatural power, or be so narrowed that it can be said that the transition from brute instincts and consciousness to human intellectual and moral powers was easily accomplished by the natural forces producing evolution. In seeking to accomplish this task two schools of evolutionary psychologists have sprung up. One is the school which seeks to humanize the brute, raising him up as high as possible in the sphere of intelligence and morals. The other is the school which seeks to brutize the human, pulling man down if possible until he meets the highest level to which the animal can be raised. The first of these schools is represented by Romanes, who has written *Mental Evolution in the Ani-*

mal World, the second by McCabe, who has written *Evolution of Mind.* All such attempts to bridge the gap, however, have been unsuccessful.

The practice of humanizing the brute is one that has gone on among men unconsciously for ages and, until the rise of the modern anti-Biblical philosophy of evolution, was without harm. It consists in doing to animals what every little girl does with her dolls, i. e. reading into them her own mental processes. A dog, for example, that has been soundly whipped for taking food from the table, when it is discovered in the act of doing so again, slinks away with its tail between its legs. Whereupon it is said to be "ashamed." Men shift their own mental and moral processes into the brute, attribute to it the power of reason as well as their own feelings.

Stories of animal intelligence are related by the thousands. Dog stories are fascinating and popular reading. As Prof. Thorndike says, "Human folks, as a matter of fact, are eager to find intelligence in animals. They like to."[127] If a stranger visits a home where is kept a dog which has learned to open the gate by jumping up and bumping the latch with its nose, the stranger's first impulse is to credit the dog with intelligence like his own. "A smart dog, that," he will say. Whereupon the owner, who has observed the long process of irrational jumping, scratching, and howling at the gate, the thwarted random efforts in every direction, the final accidental hitting of the latch and the resultant success, will rather disgustingly grunt, "Uh-uh." An excited little chick, feeding, may peck at a wasp and get stung. Its abstinence from pecking wasps in the future is likely to be attributed to such a logical syllogism as this, "That object has a striking resemblance to the thing that stung me yesterday. Now, I don't want to be stung today, therefore I shall leave that thing alone." The one who so attributes reasoning powers to the little creature, may not know, however, that chicks are instinctively afraid of wasps when they recognize them as such. To illustrate the marvelous intelligence

[127] *Animal Intelligence,* page 24.

characteristic of animal species tales are told of long journeys home made by domestic creatures which have been lost. Nothing, however, is said about the countless examples of animal stupidity, of their mechanical and thoughtless lives, of their fundamental bestial natures. "Thousands of cats on thousands of occasions sit helplessly yowling and no one takes thought of it to write to his friend, the professor; but let one claw at the knob of a door supposedly in order to be let out, and straightaway this cat becomes the representative of the cat mind in all books."[128]

It is, however, when this humanizing of the brute, this shifting of the human range of thought into the brain of the animal, is done for the purpose of overthrowing the Bible that it must be exposed and opposed. It is impossible to trace any marked gradations of intelligence through the animals to man. The ape is no more essentially intelligent than the cat or dog. Being more physically active and restless than the dog or cat, and having a structure of fore and hind feet that permits him to make a greater variety of physical movements, the monkey can learn to accomplish a greater variety of tricks than the dog or cat. Essentially, however, the ape is no more intelligent. In some respects the ant is superior to either the dog, cat, or ape. No animal, however, has the capacity to reason, by which is meant the capacity to handle abstract ideas. As Prof. F. O. Jenkins says,[129] "What dog or ape that warms himself by the fire and has seen wood put onto it time and again ever has sense enough to bring sticks of wood to it himself when he sees it dying out and feels himself getting cold?" To which might be added what dog or ape would ever have sense enough to make a match, or to perform acts based on algebra or geometry, or have the impulse to build temples and bury the dead? The conclusion of Prof. Thorndike,[130] after years spent in the study of animal psychology, including two years when he had under per-

[128]Thorndike, *Animal Intelligence,* page 25.
[129]*Princeton Theological Review,* April, 1924.
[130]Prof. of Psychology in Columbia University.

sonal observation three monkeys, is worth notice. It is this, "There is also in the case of the monkey as in that of the other animals positive evidence of the absence of any general function of reasoning."[131]

The other method of filling the gap i. e. brutizing man is a practice of recent origin. It sprang up with the theory of biological evolution. It consists in citing those instances in which members of the human race have become basely degraded and live in a coarse and rude state of barbarism, claiming that these men have small intellectual and moral powers and represent stages of evolution but little removed from the brute. Often cited as an example of this is that savage tribe of men called the Tasmanians, which became extinct thirty years ago, of whom it is said they could not count and had practically no language. Now that they are all dead it is difficult to say much about them. McCabe, an evolutionist most active in attempting to fill the gap between animal and man, admits that the Tasmanians died out "before exact and searching inquiry was made into their qualities."[132] It is hardly proper, therefore, to cite them as examples. It is likely the fact that even a cultured American would have become a Tasmanian in intelligence and culture had he been born among them and been brought up in the same environment. It is likely, also, judging from experiments with the lowest in culture of all savage tribes today, that if an average Tasmanian had been born and brought up in the environment of a cultured American home, he would have manifested typical civilized traits and abilities. Potentially all men are alike. The children of the lowest savage tribes existing, when separated from their native environment and brought under the influence of Christian teachers, become men and women of the noblest human type. Beneath the surface of corruption and degradation into which men have sunk, and there is abundant evidence that the progress of all savage tribes has been downward, not upward, there is that in them which

[131]*Columbia University Contributions to Philosophy, Psychology, and Education,* page 14.
[132]*Evolution of Mind,* page 265.

inspired the keen observer Shakespeare to say, "What a piece of work is man! How noble in reason! How infinite in faculty! In form, in moving, how express and admirable! In apprehension how like a god! The beauty of the world! The paragon of animals!"[133]

In spite of every effort of evolutionists to fill the mental and spiritual gap between man and the brute, this gulf, like the physiological gulf, remains. This fact is acknowledged by so prominent an evolutionist as Vernon Kellogg, who, writing in *World's Work* for March, 1926, in an article entitled "Some things Science doesn't know," says there are things scientific men cannot explain. They are the origin of life, the causes of evolution, and the cause of the spiritual gap between man and the brute. The existence of this gulf he admits. He cannot, however, as a thorough-going evolutionist admit the existence of it to be due to a supernatural, creative act of God, for to do so would open the door for a flood of creative acts between species which could not logically be kept out.

Romanes was the great apostle at the opening of this century of the evolution of the human spirit from animal instincts. His work on the evolution of animal intelligence is a classic among evolutionists to this day and is much read and quoted by them. Few who read his book and are influenced by it, however, are aware of the fact that in the closing days of his life Romanes renounced all he had said and acknowledge his spiritual endowment to be due to a creative act of God. Before Romanes died he returned to a full Christian belief.[134]

SUMMARY

The "missing-links" are unsatisfactory evidences of human evolution because (1) too much suspicion and uncertainty surrounds them, (2) only those ancient human remains that serve the evolutionary purpose are offered as proofs. Those ancient human remains that work against the theory of evolution are rejected. (3) Those

[133] *Hamlet*, Act II, Scene II.
[134] See *Life and Letters* by his wife.

human remains offered as proof of evolution are not essentially different from human skeletons of today.

Consistent evolutionists must explain the origin of the human spirit in the same way they explain the origin of the human body.

The evolutionist seeks to fill the spiritual gap between man and the brute by (1) seeking to raise the brute to the level of man by attributing to the brute human, spiritual powers. The attempt fails because the brute cannot be shown to have those powers, and (2) by seeking to pull man down to the level of the brute by pointing out the brutishness of certain savage tribes. The baseness of low heathen peoples, however, is due to a fall from a higher moral and intellectual plane to a lower one. The basest savages are truly human.

CONCLUSION

A brief chapter in conclusion on the relation of the theory of evolution to the Christianity of the Bible might not be considered amiss. Two opposing philosophies meet when the philosophy of evolution and the philosophy of Biblical Christianity come together, and it may be said that no mental gymnastics, however skilful, can ever reconcile the two. They lock horns at every turn.

Biblical Christianity has as its chief cornerstone the existence of a personal, Divine Being, who has in various ways and at sundry times broken into the ordinary course of nature with supernatural manifestations of His power, and who can at any time break in again. This is the *sine qua non* of orthodox Christianity. The philosophy of evolution, however, has no welcome place for the supernatural. While Divine interference in the process of evolution is required at the present time for a satisfactory explanation of the origin of life and the human soul, and is called in by certain evolutionists to help the theory over hard places, the tendency is to rule out any such outside interference entirely.

According to Biblical Christianity the human race began its existence as a single pair created in a state of moral and physical perfection. This state of perfection was lost to the race when the first pair disobeyed the injunctions of the Creator. According to Biblical Christianity evil acts committed by man are the fruits of moral depravity, and whosoever commits them is guilty and punishable by God. In the light of the theory of evolution, however, mankind is today at the highest point in its history. Man is the nearest to moral perfection he has ever been, and is steadily improving. What the orthodox

Christian calls sin is in the light of evolution mere error or short-coming due to incompletion in man's make-up. According to evolutionary philosophy, the Biblical statement, "The soul that sinneth it shall die," should be changed to "The soul that sinneth is striving for higher life."

Biblical Christianity answers the question which Jesus asked the Pharisees, "If David called him (i. e. the Christ), Lord, how is he his son?" by answering that Jesus Christ is the *God* of David, and his *son* also, because Jesus Christ is the God-man, Creator and creature united in one mysterious person by the miraculous operation of the Holy Spirit through a virgin-birth. Since, however, nothing so supernatural as a virgin-birth is consistently allowed in world affairs by evolutionary philosophy, he who is called Jesus Christ can at best be but a man like unto his brethren, the product of the same evolutionary operation by which they were produced. By the same necessity— that of excluding supernatural interferences in natural processes—the resurrection and ascension of Jesus is also excluded. Nor can He, by the same token, be the object of God's wrath, self-substituted to bear the guilt and punishment of men, but must be merely an example to the race to lead it on in evolution to a higher hill.

According to Biblical Christianity the Bible is a supernatural revelation of God, given to men through human instruments, of things mankind could only vaguely surmise were they not revealed. It is a Divine revelation to man of the origin, present condition, and destiny of the human race. Without this Word of God man is left to his own ever-changing speculations for guidance upon the sea of existence. According to the philosophy of evolution the Bible is no more supernatural or inspired than the works of Emerson or Shakespeare. The teachings it contains are merely the conclusions of men of an untutored age concerning things on which the light of modern intelligence had not been shed.

Here is the crux of the whole matter. Is the Bible the word of man or the Word of God? We contend for

the latter and say that if the Bible is not inspired, it is truly remarkable that an untutored man like Moses, never having attended a modern university, said to have been scarcely more than a savage, living in an unscientific age, should state a biological principle of heredity so in accord with the latest scientific biological discoveries. *"After its kind, whose seed is in itself,"* is as good an expression of the *central principle of Mendel's Laws* as can be made. It is no small task to explain satisfactorily why a writer of so remote a day as that in which the writer of the Book of Genesis lived, if he were not inspired from an outside source to do so, should go to the trouble of repeating eight times in half a chapter the biological rule that species were created to reproduce only themselves. Christian believers can rest their case for the inspiration of the Bible and the truth of Christianity on the words of Genesis, "After Its Kind."

BL263
.N4
AUTHOR Nelson, B. C.

TITLE After its kind.

DATE DUE	BORROWER'S NAME	ROOM NUMBER
MAR 12 '59	Jack Salzhen-College	Mat 7/4 2nd Mat
JAN 6	Irving Peterson	
	[illegible]	

BL
263
.N4

C0-CBU-943